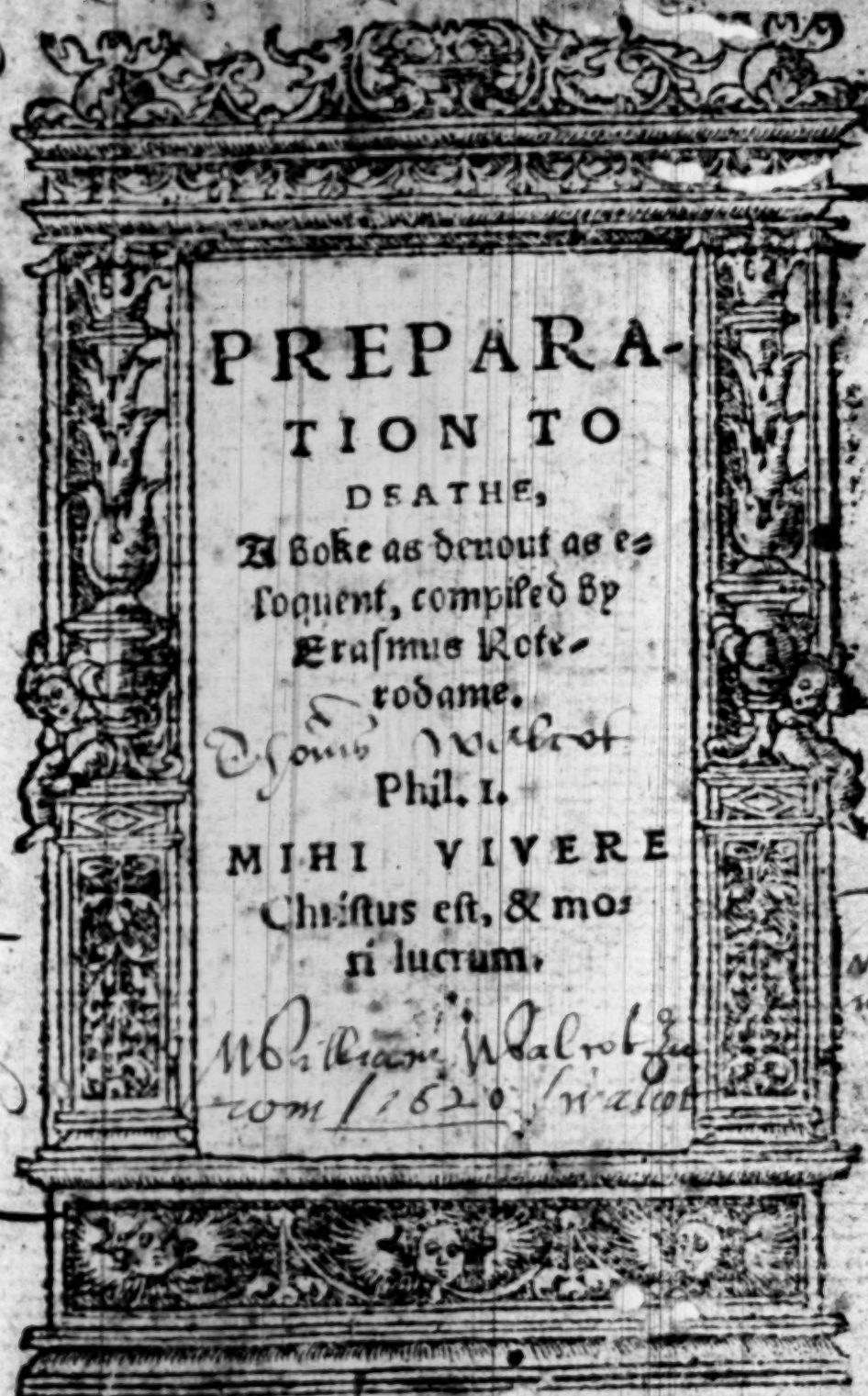


*Quia in Vacaturn te vis exercet in animo
Hinc semis nullus obilitabit homos.*

Part 10 of the 1000 is bound in 2 parts



**PREPARA-
TION TO
DEATHE,**

*A Booke as deuout as es
loquent, compiled by
Erasmus Rote-
rodame.*

*Thomas Walrot
Phil. I.*

**MIHI VIVERE
Christus est, & mors
si lucrum.**

*William Walrot
com 1620*

*Part 10
is bound
in 2 parts*

*Qui tangit pironem inquinabitur William
de weig tourgots 1620*

45.
6. 30
1020



THE PREFACE
OF DESIDERIVS ERASMVS

RASMVS OF ROTTERDAM

DAME, TO THE RIGHT

noble lord Thomas, Duke of North

Wyche, and of Ormanie, seneschall

of the Duchy of York.



OF THE VERY

perfect conclusion of Christes love, your lordship calleth me, moste noble Erle, and yet moze noble in the study of godlynes, than in the ornaments of fortune

in that ye prouoke me to adde to my former booke some lytle thyng, teachynge howe a man ought to prepare hym to deathe. For this is of mans lyfe the last parte (as it were) of the play wherof hangeth either everlastynge blisse of man, or everlastynge dampnation. This is the laste fyghte with the enemy, wherby the souldiour of Christ loketh for eternell triumphe, if he overcome: and everlastynge shame, if he be overcome. As touchynge my selfe, I haue ben hole in this busynesse this great while, & here as your exhortation was, as who sayth, a spurte to him that runneth. Howe be it at that tyme I studied for myne owne priuate comforte. But your good

THE PREFACE.

nes coueteth, that also this fruite shoulde be
myght be made common vnto many. Wold god,
that the lord of his goodnes wylle graunte to
your most holy requestes, and to myne endeuour
a prosperous ende, at leaste I wylle not wassle
against his wylle, though whose instinct, I sup
pose this myne obsequie and seruyce to be de
maunded of your lordeshipp.

Fare ye well. At Friburghe, the calendes
of Decembze, the yere of our lord,
a thousande, fyue hundred
thyrty and thze.



A BOKE OF E- RASMVS OF ROTERO.

dame, howe euery man oughte for
to prepare hym selfe to dye.



F A L D R A D-

ful thynges, death is most
dreadfull, sayth a certayne
philosopher of great fame,
but whiche had not herde
that heuenly philosopher
whiche hath taughte vs,

Aristotle.

not onely with wordes, but also with eydente
examples, that a man perissheth not by death of
body, but is drawen in sondre, and that the soule
is led forth as it were out of a prison most pain-
ful, in to blessed rest: and the body also shal liue
agayne, to be partaker of the glory. He had not
herd this principle of the spirite: Blessed be the
deade, which die in the lord. He had not herde
Pauls lamenting & sighing: I couer to be dissol-
ued, and be with Christ. And Christ to me is
lyfe, and death is lucre. But it is nothyng to be
meruailed at, if they, which beleue, that the soule
man perissheth by dethe, noz haue not this hope,
whiche only the fayth in Christ worketh in vs, ey-
ther bewayle the death of other, or feare and as
doze theyr owne. This is rather to be meruey-
led, that there be so many such as I am, which,
whan they haue lerned & do pprofesse at Christes

Apoc. 14.

Phil. 1.

PREPARATION

philosophy, yet so feare death, as though they
 ther they do beleue, that nothing of man remaine
 neth after the breath expired, or as though they
 mistrust the promises of Christ: or els as though
 they utterly despayre of them selves. The first
 propertie of these thre is, of beastly personnes,
 such as Sardanapalus was. The seconde is
 of infidels, which haue no trust in Christ, and
 the thirde is of them that be ignoraunt of gods
 des mercy. In this behalfe they seme like to he
 then persons, that be ignoraunt of god. For he
 is ignorant of god, that knoweth not hym to be
 of infinite mercy. This without question, that
 the common sort of men do thus feare at the na
 mynge of death, cometh partly of the vnsted
 fastnes of faith, partly of the loue of worldly
 thynges. He knoweth of no tremblyng, whiche
 in full trust sayth with the apostle: whether we
 lyue, we lyue to the lord, or whether we die,
 we dye to the lorde. wherfore whether we
 lyue, or whether we die, we be the lordes.
 But that the lorde once hath receyued into his
 protection, can not peryshe. Out of this foun
 tayne springeth the voyce of the prophete, wytn
 nessynge his vnfeareful mynde, If I shuld walke
 in the myddes of the shadowe of deth, I wyl
 not feare euyls, bycause thou art with me.
 For the faithfull lorde neuer forsaketh theym,
 which yelde them wholly to his grace, but kepeth
 them as the most tender parte of his eye. For he

Rom. 14.

Psal. 22.

TO DEATHE.

is lord both of lyfe and death, to whom nothing is deade, but all thynges lyue, which cleaue to hym by fayth. Of the weakenes of fayth is geordred the solie of tempozall commodities. For if with our hole harte we beleued the thynges that god hath promysed vs by his sonne Iesus, all the delectations of this worlde shulde soone be lyttle regarded, and death whiche settes vs euer vnto them with a peynefull (but yet a short) passage, shulde be les feared. The wyse man cryeth: O death, howe bitter is thy memory?

Eccle. 4.

But what addeth he? To a man hauing peace in his substance. He sayth not haupng riches. For many good men haue possessed ryches: but to hym that hath his quietnes in them. That that is spoken of riches, the same is to be vnderstande of honours, pleasures, wyse, chyldern, kynsefolke, frendes, of beautie, youthe, good helthe, bzeafely of all kynd of commodities, whiche death plucketh from both good and euyl.

The more feruently we loue a thyng, the more peynfully we be plucked from it. If thou be in loue with any thyng, thou shalt ley it down agaynst thy wyll, saythe a certayne wyse pagane. Howe, he is in loue with these tempozall thynges, who so euer resteth in them, as in proppze and perpetuall goodes, where as these are but bozowed and transitory, to be layde downe not onely patiently, but also thankfully, so ofte as he demaundeth them agayne, whiche gaue

Horace.

PREPARATION

x. Cor. 4.

them. For in these worldly goodes a man to set his rest, this is to enioy them, which he ought to vse, and that also by the waye, and as it were in his passage: as the apostle aduersiseth the Corinthians, It remaineth brethern, that they that haue wiues, shuld be as not hauing, and they that wepe, as not wepyng, and they that ioy as not ioyinge, and they that bye, as not possesyinge, and they that vse this worlde, as though they used it not. For the fashion of this world passeth awaye. we be wayfarynge men in this world, not inhabitantes, we be as straungers in innes (or to speake it better) in hostes or tentes, we liue not in our countreye. This hole lyfe is nothyng els but a rempyng to death, and that very host, but death is the gate of euerlastyng lyfe.

Leuit. 25.

Amonges the Jewes because contracts and purchases were expyred and ended by a certain day, by the order of their lawes, how moch shorter the space of time was, so moch was the price of thinges the lyghter. Than howe moch more ought all these transitory thinges be of little regard, that are in daunger of so many chaunces, whiche though no casualtie plucked awaye, yet death plucketh awaye all from all men. Adde hereunto, that they, whiche renne at a game, se howe moch space they haue lefte behinde them, and howe moche remaineth to the marke: And in tymes passe they that looked for the Jubilee, knewe

TO DEATHE.

knew how long they might enjoy that that they
 had bought. But there is no mortal man, which
 certainly knoweth, that he shall lyue vntyll the
 next day. we renne, but haing death in our
 fecte, we cariege it about on all our body. we
 haue receyued our lyfe freely of the lord, but con-
 dicionally, that we surrender it at euery momēt
 when he demaundeth it. Nowe though it chanc-
 ceth vs to lyue vntyll extreme age, which to
 howe fewe it chaunceth, euery man knoweth,
 O lord god, what is the hole lyfe of man, but
 a very short rennyng place, wherein wil we wil
 we not, we renne continually, slepe we, wake we,
 be we in welthe or in wo. The continual course
 of the worlde carrieth vs away lyke a boystous
 fludde, although we seme to our selues, or to o-
 ther, to stande still. Than if prizes of worldly
 thynges be esteemed by the shortenes of tyme,
 howe moch more vyle oughte tho thynges to be,
 which haue not so moch as one howe certaine.
 Nowe the thynges that we lyttle regarde, we
 lytle force though they be plucked away from
 vs, as they which be not at home, but in strange
 countreyes, if any commoditie appereth vnto
 them in the waye, or in theyr yanes, they taste
 not theyr mynde greatlye thereto, because they
 must leane forthwith the thyng that despyteth
 them, and if any incommoditie chaunce theym,
 they beare it easely, thynkyng thus, Here I
 dyne, my supper is ordeyned in an other place,

Ex

The

PREPARATION

2. Cor. 4. The things that be sene (saith Paule) be temporall, and tho that be not sene, be eternall. And this is a great part of the Chyristen philosophie, whiche prepareth vs to death, that by the contemplation of thinges eternal and heuenly, we may lerne the despising of temporal and earthly.

Plato

Plato inged the Gole philosophye, none other thyng but a meditation of death. He called a meditation a preparation, and as who shuld say an exercyse to death, none otherwise thā a yong warriour, that shall in tyme commynge fyghte with his ennemy, exercyseth him selfe at a tytle whiche is a ryght holseome saying, if that whiche is spoken of the philosopher philosophically, be taken of chrysten men chrystently. For not the contemplation of mathematicall formes, abstracte from the matters, nor yet the imagination of Idees, whiche Plato deuysed, causeth vs to dye well, but if with the eyes of feyth, we consyder in our myndes the goodes passyng al mans wit, whiche god hath promised by his son Iesus to them that trust vnto hym, and the euilles whiche he hath thzetynd to infidelles and disobedient. Thone shall feare vs from synnyng, the other shall prouoke vs to do well. I graunt an eternall veritie in certayne humaine lernynge, but suche as procureth to no man the true felycitie. But here the promiser is euerlastinge, euerlastyng is he, by whom he promyseth, euerlastinge be the thynges promysed, euerlastyng felicitie theyp

TO DEATHE.

they bringe to the belouers, and euerlastyng in
 felicitie to the despisers. This meditatio of deeth
 is the meditation of the true life. And it causeth
 not onely, that the philosopher dreameth, whi-
 che is, that the soule shoulde depart from the bo-
 dy with lesse heynesse, but also that with chere-
 fulnes of harte, it shoulde lepe merrily, as it were
 out of a darke and pynefull prysyn, into blessed
 libertie, and into that lyfe so louely, whiche is
 voide of any nyght or darkenes: For the body. Sap. 9.
 whiche is corruptible, accombreth the soule,
 and the erthly habitatio, depresseth the mind
 reuoluinge many thinges. And therefore cri-
 eth the prophete, Lede out of prisō my soule, Psal. 141.
 that it may confesse thy name Lorde. The
 summe of mans felicitie is to contemplate and
 prayse his maker, redemer, and gouernour. To
 this ende is man created. This felicitie of man
 is oftentimes disturbed by the weakenes of this
 body, whiche we cary about, subiecte to so ma-
 ny necessities, to so many euyles, to so many pes-
 ryles. In lyke wyse also sayncte Paule, accom-
 bred with the carnall habitation, pynfully sigh-
 inge crieth, O vnhappy man, who shall de- Roma. 7.
 lyuer me from this body of deathe. For he
 sawe them in highe bysse, whiche dwelled in the
 house of the lord, praysynge hym worlde with
 out ende. Of this affection be men of the ryght
 holynes, of whome thoughe the bodies kepe in
 erthe, yet they treasure, hart, and conuersatio-
 on

PREPARATION

on is in heauene. But fewe men haue this per-
 fection and strongnes of mynde. It is not gy-
 uen to al men to saye with Paule, Christ to me
 is lyfe, and to dye is a lucre. And, I couet to
 be dissolued, and be with Christe. we beynge
 our selues weake, prepare this consolation to
 them that be weake, vnto whom yet the exam-
 ples of the persyte lyncers be, as who sayth, pic-
 kes and prouocations, to obteyne the strengthe
 of the spirite. wherfoze this meditation of deeth
 is throught out all the lyfe to be exercysed, and
 ener amonge the sparke of feythe is to be kept
 vp, that it may encrease and gather strength, to
 whom charitie annexed, shal draw vnto it hope,
 which neuer maketh his mayster ashamed. But
 we haue none of these oure selues, but they be
 the gyftes of god, with continuall prayes and
 howes to be vowed for: if they lacke, and if we
 haue them, to be augmented, that they may en-
 crease. The stronger that feythe accompanied
 with hope and Charitie is, the lesse is the trem-
 blyng. For that mooste parte of vs thus ab-
 horre from the mention of deathe, it cometh
 commonly of the vnstedfastnesse of fayth. But
 on the promyses of god ought man to haue most
 certayne truste. For he is onely he, whiche of
 nature trewe, can not deny him selfe. To whom
 the noble psalmograph syngeth, Euerlastyng
 ly lorde thy worde abydeth. In heauen and
 worlde without ende is thy trouthe. Whiche
 also

In eternū
 dñe pma-
 net. &c.

TO DEATHE.

also in the Euangell pronounceth of hym selfe,
 Heuen and ethe shall passe, but my wordes
 shall not passe. What hath he promysed? He
 hath promysed victorie of death, victorie of
 fleshe, of the worlde, and of the dyuel: he hath
 promised remission of synnes, he hath promysed
 an hundred tymes as moche in this worlde, and
 euerlastyng lyfe in the next. But in what wise
 hath he promysed? By our owne ryghte wyses-
 nes? No trewely, but by grace of farythe, whiche
 is vpon Chyste Iesus. And to the entente
 we shoulde be the surer, he hath annulled and ca-
 nelled that fyrste handwrytynge, which Adam
 vnhappely had described vnto vs, naxlyng it to
 the crosse: and hath gyuen vs his handwrytynge
 of grace, whiche he hath sealed with his owne
 bloude, and hath confirmed it with innumera-
 ble testimonies of prophetes, apostles, martyrs
 and virgins, whiche with their bloud also haue
 subscribed. And the vniuersal church of Chris-
 ten men, and holpe fathers also haue subscrip-
 ted. He hath more ouer added the earnest penne
 of the spyrite, that our truste shoulde wauer in
 no parte. And the goodnesse of god not conten-
 ted with these, hath vouchesafed to shewe vnto
 all menne an euidente and notable exaumples in
 his onely begotten sonne. For that he hath o-
 uercome, vndoubtedly he ouercame for his
 membes sakes, on whome he holly bestoweth
 hym selfe. For what were we selfe wormes
 of

Coelum &
 terra tras
 sibunt. &c

Coloss. 2.

PREPARATION

of our selues: Christ is our Iustice, Christe is our victorie, Christe is our hope and succour. Christe is our triumphe, and crowne. He was borne a chylde, but (whiche Esai omitteth not) to vs he was borne, to vs he was giuen. In like wise for vs he taught, for vs he healed diseases, caste forth dyables, for vs he hungered and thirsted, for vs he was blasphemed, for vs (the tyme of death appoaching) he was stricken with heynous and mercurious of life, for vs he sweete blood, for vs he was bounde and beate, for vs he dyed and reuiued, synally for vs he sitteth on the ryght hande of the father. whyles he toke vpon him al euyls due vnto vs, he deliuered the vnto vs that we shoulde ouercome theym. Nowe that he hath broken theyr strengthes, & hath added the strongnes of spirite, accordynge to the measure of our afflictions: he hath shewed vs the way how to ouercome, he hath added a desyre of sightynge, to the syghters he ministreth helpe. So he ouercometh in vs, if so be that we tary in hym. We tary by fayth and charitie. If ye aske where this chyrograph or handwritting that assureth vs, remaineth: I aunswere, in the canonical scriptures, in which we rede the wordes of god, not of men. To these noo lesse credence is to be yowen, than if god had spoken the vnto the, with his owne mouth, yea I dare boldly say somewhat more largely. For if god had spoken vnto the by some created spkenesse, perchance,

TO DEATHE.

chance, according to the example of certayn good men, thou woldest haue doubted, whether there were any disceite in the thing. But al this doubt the perpetual consent of the catholyke church, hath cleane take away from vs. Than in this handwryting to study al our lyfe, is the best preparation to death. As the apostle sayth, That by paciēce and cōsolation of scriptures we may haue hope. Agayne, if a man demandeth, how and when Christ ouercame these, I answer, he ouercame the flesh, and shewed vs the maner of ouercomynge, where as he fearyng and abhoryng death, according to the nature, whiche he toke vpon hym, saith to the father, But yet not as I wyll, but as thou wylte. And in an other place he witnesseth of him selfe, saying, I came not to do my wyl, but his that sent me. Nothynge is so horrible to mans nature, that by the helpe of Christ is not overcome, if we commytte and submyt vs hole to goddes wyll: and in our moste greuous stormes of tribulations haue all tymes in mynde the sayinge of the good father and king David, It is the lord, let him do that semeth best in his eyes. These wordes be not magicall, but they be stronger than all enchantmentes, whiche who so euer pronounceth with his hart, and continneth with this trust, he can not despayre, though the hole route of euylles, with al the diuels in hel wuld inuade hym. Alas myghty is he, that spycheth for vs, and whiche speketh

Rom. 13.

1. Reg. 2.
10. & 15.

PREPARATION

speaketh in the psalme, with him. I am in tribulation, I wyl plucke hym out, and I wyl glorify hym. When thou herest, with hym, do not praise thine owne strenght, but haue an eye to the power of the helper. When thou herest, I wyl plucke hym out, be not desperate of mynde, though thou be somewhat longe in tribulations. He wil do without doute, that he promysed: and he knoweth when it is expedient that thou shouldest be lightened of thy euyls. When thou herest, I wyl glorifye hym, be thou assured, that as thou were fellowe with Christe of the Crosse, so thou shalt be fellow with hym also of glory. But remembre what went before, He cried to me, It is thy parte to crye and to crye to the lord, not to the succours of this world, not to thy strengthes and good deedes, but to the lord, whiche onely maye deliuer the from these euylles. No thyng is stronger than man, and yet no man can expresse, with how many and howe outrageous euyls and fearefull myscheues he is besieged. For to omptte thunders, earthquakees, see ragges, grounde openynges, warres, robberyes, witchcraftes, & so can reckon vp all fourmes of diseases? And amongst these how many be there, so horryble, and so paynefull, that a man shall quake for feare, to heere them but named? of the whiche sorte be the fallinge sickenes, the palsey, the flaying of the bladder, the fransye. I wyl not speake of the often inuasions of Pestilences

TO DEATHE.

silences, whiche dayly sprynge not onely newe
and newe, but also worse and worse agaynst al
the remedies of the p[er]sitions: so that it is most
truely spoken of the poete.

Mille modis leti miseros mors vna fatigat.

Onely death with his cruell dart,

By thousand meanes maketh man to smart.

How is it possible, that we so weake both of
bodies & of mindes, can be able to match and be
good ynough for so many outragious formes?
vnterly we are vndone, though the burden of
sin were away, if the hand of the lord helped not
our imbecillitie. Nowe remaineth an other mis-
chefe, that is to witte the worlde, whiche byp-
geth to good and godly persons, no smal batail.
I call the worlde, the olde man, with his actes
and concupiscences. Nowe be it vnder the name
of worlde, ye maye, not vnconueniently vnder-
stande men giuen to this worlde, whiche neuer
haue ceased, nor neuer shall cease, with theyr
vntermost power, to warre agaynst Ihsu and
his disciples. But vnto this batarle Ihsu ar-
meth vs sayenge, Be bold, I haue vanquished Ioan. 19.
the worlde. But howe farre strange he was
from the concupiscence of worldely thynges, he
declareth, whan he saythe: The sonne of man
hath not where to reste his head. For therein
euerie manne reffecth his headd, wherein his
mynde is in quiete, and as it were sleepeyth.

And howe vpolente and croked this worlde is,

W

they

Luc. 9.

PREPARATION

they knowe, which earnestly go about to liue be-
 tuously in Christ Iesu. He toke vpon hym oure
 concupiscence, but none other wyse than he toke
 sinne, sufferinge for vs punisshement, which was
 due for our affections and actes. But al engines
 and ordinaunces that this worlde had, it threwe
 vpon our lord, as Shame, sclander, awaytes,
 myght, tourmentes, deathes. What dydde not
 this worlde, to this entent it might vtterly quench
 the name of Christ: And so he lyueth and flours
 with bothe in heauen and in earth. Our lord
 hath ouercome, not that we shuld now slepe, but
 that we shuld not despayre. He hath deliuered
 vnto vs our ennemy, not vtterly deade, but bro-
 ken and vanquishable, to the entente that we by
 our fyghtyng may haue a crowne of glory pre-
 pared for vs. If thou askest, howe this worlde
 may be vanquished, I shal the inward disciple of
 Christ teacheth. This is, quod he, the victory
 whiche ouercometh the world, your Fayth.
 I yght than faythfully, castyng al thy truste in
 the lord: nor doubt not, but throughte his fa-
 uour and ayde thou shalt be a conquerour.

Nowe resteth synne, wherein vnhappye we
 were borne, and after baptyme moze unhappi-
 ly fallen into agayne, an heuy burdeine, and such
 a burden as causeth also the soule to sinke down
 to the bottome of hel. This burdein which was
 to vs importable, our lord vouchesafed to take
 vpon him, as Esai prophecied, The correction
 of

Ioan. 8.

TO DEATHE.

of our peace vpon hym, and by his wounde we be healed. Also thapostle, God made him, which dyd no synne, to be a synne for vs, that we myghte be made the iustice of god through him. Syn is thowse thinge that gendzeth hatredes betwixt god and man, as Esay testifieth. But the merciful father, whan no sacrifice coulde be founde sufficient and stronge ynough to washe of the synnes of mankynd, sent his sonne, a lambe without blemyshe or spot, with this most pure oklation of sacrifice, reconcylynge the worlde vnto hym. A man wyl here say: If by Christ sinne is taken away, how is it than, that al the lyfe of man is thus replenished with sinne? For nowe I speke of good men to. He toke not clerely away syn, but he brake the strengthes of it, not that there shulde be no syn in vs, but that it shulde not reygne in vs, as it reigneith in them, whiche haue not foyed the ancore of their hope, in the lord Jesu, but serue and follow their sensual appetites. And therfore Paul aduertyseth vs to beware, that syn reygne not in our mortal body. There is left vnto vs a matter, wherin to fyghte, but yet armours and weapons be ministred vnto vs, with which we being defended may ouercome. So we be made the iustice of god, not by our own workes but through the grace of god. By whom? I v hym, whome he made a syn for vs, and of synne condemned synne.

Cap. 53.
2. Cor. 5.

Esai. 59.

P R E P A R A T I O N

Et remayneth Satanas, the phrent both of synne and death, and pynce of these darkneses, whose power and malycious craftes neuer ceasynge, the chyl dren of lycht feare, cryeng with a tremblsynge harte to the father, Ne nos inducas. &c. Leade vs not into temptation, but delyuer vs from that euyll wyghte. This is that temptour and accuser of bzettern, whiche after the saieng of saynt Peter, Renneth about as a roryng lyon, sekyngh whom he may deuour. But the sorde hath not onelye ouercome, but also hath taughte vs to ouercome the assautes of this euyll also. He oftetymes assayled our lord, for that maye be gathered of Lukes wordes, whiche saith, And he departed from hym for a time, but he departed alwaye vanquished. Howe vanquished? With the bucklar of scriptures repelled, with the sword of goddes word stricken throughe. Wherefore so ofte as he maketh suggestion, and attempteth vs to the thing, whiche is merely contrary and repugnant to the wyll diuine, expressed in the sacred and holy volumes: cast a fopne at hym with the sword of goddes worde, and accordyngh to the ensample of king Dauid, with syue moste clere and radiant stones, gathered out of the ryuer of scrp tures, fel the knaue downe to the grounde. But before we ioyne handes with this gyant Goliath, let vs firste caste frome vs the armour of Saul, whiche is the cote armour of pryde, that

is

TO DEATHE.

is the truste of worldely wysedome, the confy-
 dence of our strenght and merites, which lade vs
 rather than arme vs, lette the staffe of fayth be
 sufficient for vs, which comforteth and stayeth
 vs in this our peregrination, & the fine wordes,
 which Paule speaketh in the church. If he be to
 busy, and call vpon the to importunely, bid hym
 auant Satanas, and stand abacke. It is more
 right to obey god, challenge to euerylastyng felicity,
 rather than the, entyspunge to eternall des-
 truction. Here dothe fayth playe the chiefe and
 principall parte. And therfore saythe Peter,
 whom resyit ye strong in faith. Giue credence
 to scriptures, and repose thy houle trust in Christ
 and victorie is at hande. But there is a kynde of
 dyneilles, which is not cast forth, but by pray-
 er and fastyng sayth Christe. Lo here thou hast
 other two weapons. It is probable, and a thing
 lykely, that Satanas, where as he so ofte had
 assauted our lord in bayne, in the crosse assayed
 and moued al his craftes, subtilties, and engins,
 when he saw him approaching to his deathe. For
 this is the last conflict and battaile, by the profe-
 & chance wherof, either eternal triumphe is ho-
 ped and looked for, or a perpetual shame is awai-
 ted. For he sayth: The prince of this worlde
 came vnto me, & in me he found nothing. Nor
 it is no doubt, but that which he enterprised vpon
 our lord, he dare entrepryse also vpon the members of
 our lord. But in likewise as he was vanquished of him

Abi retro
Satana.

1. Pet. 5.

Ioan. 14.

PREPARATION

so throught him he shal be vanquished in vs. For
 when he assaileth them, in whos Christ by faith
 and charitie doth inhabite and dwell, he maketh
 batayle with Christ hym selfe, in whom so long
 as we perseuer and abyde, he shall take a for-
 ler fall, and be more shamefully vanquished of
 vs, than he was overcome of our lord him selfe.
 All things can I do, quod the apostle, in him,
 whiche enstrenghteth me. Satanas, with
 whom our conflyct is, is called the prince of the
 world, not that he hath any auctoritie or iurisdis-
 ction ouer any parte of the creature, But bicause
 in a maner he raigneth in those, which be louers
 of this world. But he which protecteth and des-
 fendeth vs, is lord of heauen and of erth. whi-
 che with his only becke can do more then all the
 swarmes and rabyll of dyuels, with al their in-
 strumetes and limmes. Wels he coulde entre
 the house of that strong one, and binde him hand
 and fote, and bereue him of his vessels.

*Omnia
 possum in
 eo qui me
 confortat.*

Mat. 12.

What temptations do yet remayne? Deathe,
 death I say, at whose mention all thinges waxe
 heuy. This neyther with force can be shifted of,
 neither with flyeng eschued, neyther with craft
 and subtyl meanes dalped away. The fyrst af-
 fection of nature is, that euery thyng shoulde de-
 fende it selfe. But death against this affection of
 nature, thretneith destruction, which so moche is
 the more detestable and to be abhorred, that it
 diuideth. ii. which be most conioyned and knit to-
 gether.

TO DEATHE.

gether. For there is no straighter copulation or
 knot, than is of the body and soule. This hor-
 rour and feare also, our lord of his most tender
 mercy hath mitigate and asswaged vnto vs.
 First in that he for our sakes, dyed and not the
 horrour and tremblng of death: and death it
 selfe, yea and that shaunderous and shamefull,
 and also bytter, to take vpon hym. Nor he wold
 not, that any of his sayntes, and of the holy mē,
 were they neuer so excellng in vertuous lining
 wuld be fre, and be enfranchysed agaynst deith,
 not Abraham the faythfull, not Moses fami-
 liarly beloued, not Dauid a man accordyng to
 his harte, not any of the prophetes, not Iohn
 Baptist, of whom remaineth so noble a testimo-
 nie of our lord hym selfe, not his mother singu-
 larly beloued, not so moch as that one of his dis-
 ciples, whom before al the rest, he loued entier-
 ly. Euen from the first man, vntyl the consum-
 mation and ende of the world, it was ordeyned
 and by fatall destiny prefixed, euery man ones
 to dye. And therfore the Greekes cal death in
 their langage moros, whiche cometh of the
 verbe miro, that is to say, to allotte, bycause it
 is allotted, distributed, and appoynted to al men
 alike and indifferently, to kynge, bishops, du-
 kes, erles, barons, knyghtes, esquiers, gentyl-
 men, yomen, and beggers. What impacience is
 it than, a man not to fynde in his harte to suffre
 that euyl, whiche is common to suche so great.

P R E P A R A T I O N

and so many? Dost thou flee, with al the holy men to submit thy selfe, & surrender that thinge, whiche wyl thou or wyl thou not, muste be rendred and repayed to nature: he that of nature was immortall, for he became mortall. And dost thou, whiche art borne to dye, and hast deserved death so oft, require besides al other men to be hadde immortall? Wherfore recount thou here with thy selfe, howe manye, and what felowes of this sorte and condition thou hast: and so doinge thou shalt beare more evenly and with a more quiet mynd, thynne allot and state. Other wyse if thou do, vndoubtedly thou shalt seme no lesse proude and presumptuous, in disdaining: that thou shalt dye, than if a man wold disdain, that he is borne, or that he is created a man, and not an aungell. This is the fyrste asswagement of death, whiche in my conceite, is not smalle. And it shall be made stronger, if we iustely account with our selues, what maner thinges thou be, whiche we haue lefte here behynde vs. For many feare death, onely hauynge regarde to the commodities, which they leaue here behind. Than come in mynde, the sweete sighte of the sonne, the moste goodly ordinance of the firmament, the pleasant hew of the springynge world, playes, feastes, wyse, chyldren, house, gardenes. But thou must open the other eie, wherwith thou mayste beholde, howe moche more of euils and incommodities thou leaueste behynde, than

of

TO DEATHE.

of pleasures and commodities: and in verie
those, whiche appere good and commodious,
howe moche calamitie and bitterness is mingled
therwith. Reuolue in mynde all the degrees of
lyfe, consyder how foule the conceyving is, how
peryllous the bearynge, howe miserable the de
liuerynge and byrthe, in howe many dangers
of hurtes the infancie is, in howe great ieopers
dye of iniury and wronge is chyldehode, howe
spotted with vyciousse spuyng is youthe, with
howe many cares distracte is the mannes age, in
what mysery and wretchednesse is old age, and
this thyng serpyously reuolued in memozye, I
stande in doubt, whether a manne can fynd any
one person so happyly bozne, that if god wolde
graunt vnto hym to begyn and come vp againe,
by the same steppes, euen from his conception,
throughe oute all the hole proces and course of
his former lyfe, vntyll age, to enioye lyke pleas
ures, and to suffre lyke dyspleasures, wolde
take this proferre, annexed to suche condycion.
What notable blyndnes is it than, so greatly to
be troubled, wth that thing is to be surrendred,
whiche if it were lausful for vs to begyn a newe,
we wold refuse? I omitt now the euils, in whiche
this life is so wrapped, that certain heither men
inged nothing to be yecuen to man of the goddis,
to speake after their maner, more lyberally and
bountifullly, thanne that they haue added vnto
to hym a power and lyberty to bereue him selfe

PREPARATION

Eccle. iast.

of his lyfe, so oft as Balbe sene vnto hym: And
that noble poete doubted not to pronounce, no ly-
nyng thyng more wretched than man. I haue
th'autozitie of the betten prophet be syght, Ec-
clesiastes that godly and holy person feared not
to wyte, that Better is the day of deathe, tha
of the byrthe. Thus moche haue we spoken
of euyls, now of goodes and pleasures, recount
with thy selfe, howe many cares and thoughtes
tyches do bynyng, from whiche now thou canst
not be plucked away: how moch more gall than
hony the wyfe bringeth, for whose loue thou fe-
rest now deathe: howe moche busynes and care
of mynde bredeth the bynyng vp of thy chyld-
zen: how moch greife and disworshyp do their
maners cause: Adde to all these, the mynde of
man alwayes decayinge and drawyng downe-
warde to worse and worse. For though not in
al, yet surely in the most part of men, the sayeng
of Iustyne is true. Qui maior est etate, maior
est iniquitate, He that is greater in age, is gre-
ter in wickednes.

Augustyn

Finally set on thy righte hande the pleasures
and commodities of this lyfe: and on thy lefte
hand the incommodities, and consyder the short-
nesse of the holt tyme that we lyue here. Infan-
cy is not felt, chyldhod slippeth away er we be
ware, youth is taken vp with sundry cares, age
crepeth vpon vs er we perceyue it. What is the
hole summe of this lyfe, but a minute to that e-
ternitie,

TO DEATHE.

ternitie, where so we be assumpte, if we live well: and plucked down, if otherwise. Of these thinges an earnest contemplation is no lyght remedy agensst the horzour of deathe.

An other is (which is stronger also than this) that the sorde dienge for the, hath caused, that death, which heretofore was the passage to hel, is now the yate to heauen: and which in tymes past, was the begynnyng of euerlasting punishmentes, is now the entryng to euerlastyng ioies: so that now to them that trust in Chryste, death is not onely no damage, but also a great auayle and lucre. And to the ende that no parte of man shulde be missed, he hym selfe arysynge agayne with holy men a great multitude, hath made vs to haue a most assured hope, that the tyme shall come, when our bodies shall reuue in the laste day, and the qdredified, shall take again every one his gess the soule to be from thens forth a solas and no lenger a burdein. But of deeth forthwith we shall haue a place to speake more at large.

Nowe to accomplyshe the matter that we be in hande with, one euyl is yet lefte to speake of, more terrible and more horrible than all these gathered together into one heape, I meane that, from whens (they say) no man can retorne, whiche swalloweth vp all together, nor neuer yeldeth ageyne, that it hath ones deuoured. This is the pudbel and dungeon of desperation, and (as the Apocalips speaketh) the seconde deathe.

Let

PREPARATION

Let every man thynke with hym selfe, what manner of lyfe that is, where is of all euyls the greatest, that is to saye immortallitie, where a great part of punishment, is the fellowship of dyuels and wicked men, where is fyre neuer to be quenched, to which if ours, be compared, it is verpeyce. Adde, that fyre is there the lesse portion of sorowes, whiche sorowes neuertheless be soo great, that of mans wyt they can not be compassed, nor more thanne can the ioye and felicitie of them that be good. In euyls be they neuer so greivous, neuer so long, yet some comfort and asswagement bringeth hope, as it were a certain lytle starre shynning afar of, in moste thicke and profounde darkenes, but hel with extreme euyls hath extreme desperation annexed thereto. wherefore the horrour of this passeth al horrour: whiche yet our moste mecyfull redemer, to the entente he myghte mitigate and make lesse paynfull vnto vs, vouchsafed to take it vpon him self. That in the garden he was so dysmayed, and so taken with extreme paynfulnes of harte, that he sweet bloudde, was the infirmitie of oure nature. And that he, nayled to the Crosse, cryeth, My god, my god, why haste thou forsaken me? Farre from my helthe, be the wordes of my synnes, semeth to fele in his mynde the horrour and feare of tourmente and payne perpetuall. For what remaineth to them that be destitute and forsaken of god, but extreme desperation?

Mat. 27
Psal. 21.

TO DEATH.

tion: Nor it ought not to seme wonderfull, that he toke vpon hym this most heuy affection, whiche also toke vpon him the synnes of all men: so that eyther of these two euils inuincible to oure strengthes, by his mercy he made vincible. Nor these thynges do not mynyshe the dygnitie of our redemer, but declare his vspeakable charytie towards Manekynde. Under the fygure of hym speaketh Dauid in the Psalmes, The sorowes of death haue compassed me aboute, and the floudes of wyckednesse haue troubled my mynde, and the snares of death haue preuented me. we deserued Hell, he an innocent toke the feare vpon hym for vs, to the entent that if lyke affection shuld innade our myndes, eyther by reason of the pꝛeupcie in our owne conscience of our wyckednes and manysfolde synnes, or by reason of the weakenes of our nature, we shulde not caste away our selues nor to be fals harted: But fixynge oure eyes on Chyste, maye, yea in despayrynge haue good hope. Though the fleshe despayre, though reason despayre, yet lette saythe euen from Helle, crye to the lord, Lyke as Jonas, what tyme he was utterlye in despayre, cryed outte of the Whales belly, and was herde. For that also sheweth the psalm, where as it foloweth by and by, In my tribulatio I called on the lord, and to my god I cried, & he herd me out of his holy temple, The temple of god is the churche or

Psal. 17.

In tribulatione mea inuocaui &c.

PREPARATION

Etiaſi ocs
cidit me
ſperabo in
eum.

congregation of good men, this is the towre of
faith, Upon the citie of our ſtrength. Either he
that wyll cry euen from the depe prt of hel (the
ſparke of faith yet quicke) he is herd. Therfore
whan all the powers of man be drowned down
vnto hel, yet let faiſh cry with moſt bleſſed Job,
Althoughe he kylleth me, I wyll truſt in him
For this is with the faythmayſter Abrahā, as
gaynſt hope to truſt in hope. Theſe than ſo gret
cynſ, the goodnes of our lord, hath not onely
mitigated and broſed, ſo that though they vex
and feare vs, yet quenche vs they can not: but
alſo the extreme damages, he hath turned in to
excedyng and great lucre. For what doth ſynne
hurte them, the whiche do cleaue vnto Chryſte.
What? but where that ſinne abounded, nowe a
boundeth alſo grace, and that he loueth moze,
to whom moze is forgiven. What awayleth Sa
tan as vnceſſingly vexing the meēbers of Chriſte
Jeſus? What? but that he doth increace their re
wardes, and maketh theyr crownes moze glo
rious? Yea moze ouer, the very cynſ, which ac
cordyng to the ſtate of our mortalitie be com
mune as wel to the good as to the bad, the good
nes of our lord hath turned them, either into our
lucre, or into our medycine (Howbeit this is alſo
ſo a lucre) he turneth them into our lucre and a
nauantage, whan we bring clere from ſyn, be are
the patiently, giuyng thanks to the lord for al.
And into our medicine he turneth them, if any
thyng

TO DEATHE.

thyng remayneth in vs to be purged, eyther
 by cutting, or by fire, or by bytter potions. Of
 the whiche sorte be sickness, pouertie, age, lacke
 of father, lacke of chyl dren, and other innume-
 rable, with whiche the hole lyfe of man is round
 about beset. These if they draw vs to murmur,
 grudge, desperation, or blasphemie, be the in-
 strumetes of Satanas, and for remedies be
 made popsons. But if for this onely thyng they
 be suffered, by cause they canne not be eschewed,
 for whiche consyderation, many that knewe not
 Christ, constantly suffered turmentes and death:
 they be the afflyctions of nature. But if we take
 them as it were of the hande of a loring father,
 obediently and with geuynge thanks, recom-
 pynge with our selues, howe moch more sharper
 punisshmentes we haue deserued, and howe full
 and cruell peynes Christ being an innocent, suf-
 fered for vs synners, now they be none afflicti-
 ons, but hollesome remedies, or increasementes
 of heuenly rewardes. On the one behalfe, than-
 kes are to be yoven to the most tender and gen-
 tle father, whiche chastiseth enery chylde. That
 he receyue in fauour, other whyles with wort
 and softe remedies healyng our sores, that he
 myght spare vs in the worlde to come. On the
 tother behalfe, the bountifulnes of our captayn
 is to be magnified and praysed, whiche myny-
 streth vnto his souldiours a matter of vertue or
 manhode, to the entent he myght crowne them
 more

Hebr. 12.

PREPARATION

more royally. On either side is great lucre, on the
 les perchance it semeth a small lucre, when a
 man is sicke of a capital and mortall sicknesse,
 drynketh bytter potions, and with a lyght and
 short peyne doth both escape the perill of death
 and enioyeth a perpetual sweetnes of helth: or
 when the souldiour for the conspycte of one little
 houre, attaineth great riches for al his lyfe, and
 byghe honours. And by this means also, our
 lord most mercysfull, draweth all thynges vnto
 hym, if onely we lyfte vp our eyes to that signe
 whiche is set vppe on heryght. He attracteth and
 draweth vnto hym all our euyls, and tourneth
 them into our profyte and his glorie, of whiche
 he maketh vs partakers, that be grafted in hym
 by fayth. I praye you, what wyll they, whiche
 in theyr aduersitie tournynge theyr eyes frome
 Christ, grudge and murmur agaynst god? Sure
 ly that grese, whiche of necessitie is to be borne,
 they double, nay ten tymes folde so moche they
 make it vnto them selues, and the medicine by es
 uell takynge therof, they tourne into pestiferous
 and mortall popson for theym selues. This vn
 doubtedly is the high and effectuell philosophye,
 and the meditation of death, in whiche if a man
 when he is hole and sound, be diligently exercis
 sed, death shal not oppresse hym vnprepared.

iiii. kyndes
 of death.

Of these that haue ben spoken, may be gathe
 red foure sundry sortes of death, a spirituall, a
 naturall, a transformatorye, and an eternall.

The

TO DEATHE.

The death naturall, is a scuerance of the soule, from the body. The spirituall, is a senerance of god, from the mynde. For lyke as the soule is lyfe to the body, soo is god lyfe to the soule. This deathe spirituall hath engendred the naturall deathe (as moch as to the necessitie attayned) as is the religious opinion of the old dymnes. Of both these two deathes is gendred the death eternal, or if ye wyll so call it, the deathe of hel, whan the death spiritual, and the deathe naturall come together. For after the deathe of the body, there is no place of repentance.

There remayneth a deathe, by whiche we be transfourmed from the ymage and forme of the olde Adam, into the ymage of the newe Adam whiche is Chryste our sorde. This is a separation of the fleshe from the spirite. Nor here is no small wrafflyng, nor so moche as any hope of vyctorye, if the spiryte of Chryste helped not the weakenes of our fleshe. But the grace of hym, in vs hath slayne the olde man, soo that now we be led not with oure spyrte, but with the spirite of god: nor we oure selues lyue not, but Chryste lyueth in vs. This mooste happye death, whether it hath chanced to any man fully, in this lyfe, I canne not saye. Neuerthelesse the goodnes of our lord vouchesafeth to supply of his owne, that that our imbecyllitie can not do. This deathe is to be coueted, and with all our deuoyze practysed and meditate throughe

The death
transfor-
matorye.

PREPARATION

2. Cor. 4.

Coloss. 3.

out al our lyfe. Like as saynt Paul writeth to the Corinthians: Alwayes bearing the mortification of Iesu Christ in our body, that also the life of Iesu myght be manifested in our bodies. To the same he exhorteth the Colossenses: Mortify your membres, which be vpon erthe. He biddeth not plucke out the eyes, or chop of the handes, or cut away our peneuue membres, but what membres? It foloweth: Fornication, vncleannes, lust, euyl concupiscence, and couetyse. The common sort of men mourne for the, the which die, but blessed Paul to the Colossians reioysseth this deathe. Ye be (sayth he) dead: and your life is hydde with Christ in god. This death is mother of the spirituall life, likewise as syn is the father of the spiritual death, and also of the death infernall.

But in these kindes of death, the most part of men behaue the selves preposterously, and clene contrary to that they shoulde do. At the mention of the bodily death, how tremble we for feare? They of old tyme hated Typpresse, for no other cause but that it was wont to be had in burials, & also the herbe smallage, bycause graues were hanged about with it: And at this day there be many, which at the saueur of frankinsence stop theyr noses, and vse fel curses and execrations, for bycause (as I suppose) at burials fumigations be made of it. But the spirituall deathe is moze horrible, than siue hundred deathes of the body

TO DEATHE.

body: and so this wylfully and with great courage we runne, glozping and boasting, when we haue done wretchedly, and reioysing in thynges moste vngodly. We be dysmayde, and besyde oure selues, when we be in icoperdye, that the soule shulde departe from our wretched bodye, which shuld liue moche moze happily out of this prison: but howe moche moze iustly oughte we to be dismayde, when we be in peryll, lestie god the lyfe eternall, wyl forsake oure soules? The house wherin any hath dyed, is called contagious, pestiferous, and funestall, and we stop our noses when we passe by it: But the wyse man indgeth it far better to go to the house of mourning, than to the house of feastyng. In mourninges we be naturally heuy and sad. But this heynnes, bicause it is after a godly fasshion, worketh in vs a stedfast helth and saluation. As hiles it warneth vs of the last time, and of the thynges ensuing the same, and calleth vs backe to repentance, nor suffreth vs not to sin eternally. They be happily present at a mournynge, whiche soo bewayle an other mans bodily death, that they begyn to bemoane them selves, which be stryken with a moze greuous death: whether than is better to denour a bitter potion, that by the peyn of one houre, then mayst gaine perpetuall helth of thy body, or els in a feast to drinke pestiferous & venomous swete wines, which with their worst pleasure may bring to the drinker sodeyn death?

Ecclesi. 7.

PREPARATION

But of these thinges many men are y^e cleere car-
les, that in bandy cornars they synge and make
mery, as dzonke as myse: Some make they^r as-
naunt, and reioyce, which by fraude z dysceyte
haue attayned to riches, & some triumphe, which
with wycked craftes, be rysen to honours and
promotions. Do not the common people call the
wallowing in stinking lusses and delicious fare,
a life? But tho that thus lyue, be twise deadde.
Fyrste bicause they be voyde and destitute of the
spirite of god. Secondly bicause that euen now
al redy they be the children of damnation and of
the euerlasting fyre. For like as the life of good
men, deed in the fleshe, is hyd in god, and shal
appere and shewe it selfe, together with Christ:
So in these which haue gyuen them selues to the
fleshe, the death eternal is hyd, and shal appere
in the last iugement. Onely hope doth sener the
synner in this lyfe from hel. For as longe as the
brethe is in man, so longe he hath hope of pardon
and forgiuenes. Howe be it we had nede to take
right good hede, lest our hope which commeth
not of feith and charitie, deceiue vs. Thus some
man flattereth hym selfe: I am yonge, I wyll
take the pleasure of this worlde: whan I come
to age, than wyl I fal to goodnes. But O thou
harde harte, who hath promysed the to come to
age? An other sayth: Whyle I am in the flow-
ers of my age, I wyll folow my luste and pleas-
ure, whan I am marped, than I wyll begynne
to

TO DEATHE.

to be thyself. But O thou flatterer of thy self, howe knoweste thou, whether thou shalt lye vntyll to morowe? There is perchance some man that thinketh thus: I wyl at last make my selfe a frer, or a monke, and than I wyl be- wayle my life euyl spent, in the meane whyle I wyl vse the pleasure of this world. Admit that lyfe be graunted the, whoo hath promysed the, that thou shalt haue this minde and wyl, to forsake pleasures and embrace repentance? Can eue- ry man that wil, giue to him self this mind? Ons- ly the grace of Christ is cause that a man can re- pent, and come agayne to his hart. But he frely- & at his owne libertie giueth it, to whom he wil- leth, and whan he willet. Certes, as touching the sinner, he is nowe alredy in hel. Is it not a prodigious blyndnes, that a man beyng in soo horrible state, wil p-efixe him selfe a day, whan to repent him of his sinning? the which man if he shuld fall into a pyt, or be caste in pryson, wolde thinke al the hast of them that shuld plucke hym out, to slowe. Out of the pyt he wolde forth- with crye for mannes helpe, and whan he is set in so great cyles, wyl he not incontinent desyre goddes helpe, whiche onely rayseth the deade? who so euer than in this lyfe wil diligently pra- ctise the transformatory death, and vehemently abhorre the deathe spirytual, and the deathe in- fernal, shall lesse feare the deathe of the bodye, whanne it approcheth, whiche dothe not seuer

PREPARATION

Mors pec
catorū pel
lima.

vs from god, but hath ioined vs neuer to god, & maketh an ende for euer moze of all afflictions, with the which this lyfe is on euery syde vexed, & setteth vs ouer to euerlasting rest. Thou wilt saye, It setteth ouer to reste, but the sowles of good men. Trough it is. For the deth of sinners is most euyl. Than while thou liuest, and arte in thy floures, do thy deuoir, that thou mayste be of the right wise men. For rightwise is also he, whiche with his harte acknowlegeeth and damneth his own vnrightwisenes, and fearyng the perpetuall fyre, fleeth to the saynctuary of the mercy of god, and to hollesome remedies of penance. But they, which in al their lyfe, even as though they were immortal, folow theyr sensuall lustes, being vtterly deaffe, and wyl not here the voyces of god so ofte and so louingly, prouoking to repentance: what meruayle is it, though they be troubled, when extreme necessite calleth vpon them: Than haue they ynough to do with theyr syknes, whiche suffereth them to do nothing els: with the phisitions, with their heires, with them to whom they bequethe, & with waiters for prays, with credytours and dettours, with wife and chyldezen, with stuardes and seruantes, with frendes and foes, with burges & burial, with confessions, dispensations, and censures, with restitutions and makynge amendes, with sundry doubtis of conscience, synally with the articles of th. feith. Farther, with the world whom

TO DEATHE.

Whom because he hath loved ouer moche, he leas-
meth with euyl wyl: moreouer with the self deeth
of the body, wherunto he is vnprepared: synally
with the diuell, whiche than sayeth aboute hym
with all his engins and falsities: with hel, whi-
che than objecteth and laith before him the most
vgly and dreadfull furies. But to so great a rout
of busines, that momente of tyme suffiseth not,
but all diligence must be taken, that to that ex-
treme and moste greuous conspycte a man come
most light and voide of all busynes. Som man
wyl aske, by what meanes this may be. Let vs
here Ecclesiastes, peyning good counsaile: Re-
membre (sayth he) thy maker in the dayes of
thy youthe before the tyme of afflyction com-
meth. Let vs here also Ecclesiasticus: Before
the dome get ryghtwisenes vnto the, before
syckenes, seke phisike, and before dome ex-
amine thy selfe, and in the syght of god thou
shalt fynde mercy. Before syckenes humble
thy selfe, and in time of infirmite shewe thy
conuersation. This is doubtles a right hol some
counsell, yea though the daye of deathe were
known vnto vs. Howe moche more the thinge
is to be done, sithe every day to every man is to
be counted the laste. Whyle we lyue and be in
helshe, let vs discusse, as moche as we may, and
end our manyfolde busynesse, and er syckenesse
doth fyre vs to the bedde, let vs dispose for our
householde. The fyrste duetie is to remembre

PREPARATION

oure maker, that by pure confession and repen-
taunce we may come apen into his fauour. Let
vs examyne our conscience, cutting of, what so
euer we find there hated of god, that when sick-
nes drineth vs to the bar to here our iudgement,
we maye fynde mercy. Who that in prosperyte
lyft vp theyr styffe and stubburne neckes ayenst
god, do we not se howe they cast downe & hum-
ble them selues, if any strong and warpe disease
threteneth them to dye? But howe moche moze
pleasant and thankeful were it to god, if of our
owne motion we dyd that thing betymes, wher
vnto sickness compelleth when it is late? Let vs
prostrate our selues with the publicane, & with
the synnefull woman mencioned in the gospels,
in the syght of god, with teares, almes dedes,
prayers, & other good workes, pacifieng god-
dis wrath, and in tyme of sickness suche shall be
our death, as was our lyfe. Some do abhorre
from makynge their testament, as though in it
were some euill lucke of death. But the making
of thy testament good felowe causeth not the to
dye the soner, but safer. In this behalfe hap-
pyer is the condition of them that be called reli-
gious persones, bycause they be free and voyde
of all cares touchynge testaments, But they
whiche haue chyldren or betheren, or els any o-
ther heyes, let them prouyde, that there grow
noo contention betwyxte betherne and alies in
the partition of the goodes, They that haue no
heires

TO DEATHE.

Heyres, lett ashem prouyde, that they leaue not
 to theym that come after, matter and occasyon
 of suite and riottons rapine. Bzefely, so let them
 whan they be in helthe, ozder, dispose, and dis-
 patche these matters, that they haue no nede in
 their sickenes to busy and vexe them selves with
 suche maner vnrasonable cares. More ouer if
 any man be wrapped in any perplex and doute-
 full cases, as of matrimony, of censures of the
 church, of vowes, of restitutions, oz reconcili-
 ations, let hym rydde hym selfe of suche, whan
 he is holt and sounde, nor let hym not reserue as
 ny intanglynges vntyll his laste daye. They do
 wel, whiche whan they lye dyeng, commaunde
 theyr executours to make for them restitution
 of theyr euyl gotten goodes: but they do farre
 more wysely, whiche whan they be in helth, do
 that thyngte them selues, whiche ostentymes is
 commytted to the executours in wayne. Agayne
 they do well, whiche at the poynte of death, for-
 giue al men their offences, and pray lykewyse,
 that they may be forgiven, if they haue offended
 any person: but it is far more thankfull to god,
 and more sure to the quyetnes of conscience, if
 they do the same whan they be in helth, not for
 feare of death, but for the loue of Chyste.

They do well, whiche bequethe parte of theyr
 goodes, to the reliefe of the poore: but it were a
 sacryfice moche more thankfuller to god, if af-
 ter the rate of thy substance, woldeste thy selfe
 relene

PREPARATION

reſyue thy pooze neyghbours. For it cometh
 not alway to the nedy, which the deade assigned
 vnto them: and if it cometh, it is now an others
 and not thine, which is bestowed. What, there be
 many diseases of that sorte, that they geue noo
 space of disposynge: no? I wyll not now recite
 the sodeyne and vntought on chances, which
 albeit they oppresse not all persons, yet al muste
 loke for them, bycause they may hap to al. Like
 as it chaunced to the folyshe man in the gospell,
 which promised hym selfe long and swete life:
 It was sayde vnto hym, This nyght thy soule
 shall be fet fro the. All pray that they may es-
 cape sodeyne and vnprouyded deathe. For eue-
 ry where these wordes a man may here. From
 sodayne and vnprouyded deathe, deliuer vs
 lorde. What is it, that these do praye for? Is
 every sodeyne deathe detestable? No certes: For,
 The rightwise man, with what so euer death
 he be preuented, is in rest. For it can not be an
 euyl deathe, be it neuer so sodeyne, before whom
 went good lyfe. Why rather pray we not thus?
 From an euyl lyfe delyuer vs lord. But why
 be we not ashamed to call an vnprouyded deathe,
 which dayly thrusteth it selfe into al our senses?
 from our chyldehold, what other thing here we,
 than growinges of them that die? What other
 thyng se we, than corpes carped out? than poma-
 pes of mourners, than graue stones, tombes,
 and titles of dead men? That if we be lyttel mo-
ned

A subdita
 nea & im
 prouisa
 morte li-
 bera nos
 domine.

Sapi. 4.

TO DEATHE.

ued with the deatthes of straungers, howe ofte
doth death plucke vs by the eare moze nere, by
the funerallles of alyans and kynnsfolke, whiche
touche vs by nygh necessitude of nature: and of
our frendes, whom enterchaungeable loue hath
glewed vnto vs moze straytly, than the bondes
of nature do ioyne any kinsfolke. And if this als
so be to litle, how oft hath it monyhed our own
selues of our own frailltie? For who is there of
vs, that hath not somtyme be broughte into the
daunger of death, eyther by tempest, or robber
ry, or battayle, or ruine, or pestilence, or sycke
nes? What way so euer thou turnest the, death
lyeth in awayt. The house is a sure refuge to es
uery man: but how many be oppressed sodeyn
ly with fallynge of houses? The erth is of .iiii.
elementes moze massy and sure, and yet doth it
not other whyles synke and swallowe by hole
cities? The very ayre, wherwith we brette and
lyue, oftentimes is deathe, lykewyse as meate
& drynke is. Finally hunger and thyrst, do they
not dayly manace deathe, if thou takest not a re
medy? Farther, so ofte as man is named, he is
monished of deathe: For moztall creatures and
men be of al one signification. What other thing
than do they, whiche pray to escape from death
vnprouided, but accuse their owne improuidēce?
For to vnprepared persones euery death is vn
prouyded, yea to hym that is an hundred yeres
old. Lassest thou that vnprouyded, which thus
flynge

PREPARATION

kyng and wytyng it selfe vpon all thy senses,
dofte not see.

Luc. 17.

So vnprouided was the flood to the wycked
personnes, whiche scorned Noe the headyll and
summoner of Justyce, whyle he prepared his
Arke, eatinge, drynking, ioyninge maryages,
as though that thyng shulde not come to passe,
whiche God did threatten.

So vnprouided fel the destruction to the So-
domytes, whiche mocked Lothe, what tyme he
departed from theyr citie. The same shuld haue
chaunced to the Ninuites, had they not repen-
ted at the preachynge of Jonas. Who soo euer
knoweth that god is angry with hym, at euery
moment let him loke for vengeance, nay let hym
eschue it rather by example of the Ninuites and
of Dauid. Full terrible and dreadfull is the yre of
the lord, but if we cast down our selues with al
humilitie to repentance, in his yre he wyl remem-
bre mercy. The Ninuites at the preachynge of
the stranger Jonas, were conuerted to penance.
But we beinge deafe at so many preachinges of
our lord, desire and pray to be deliuered from
vnprouided death. By so many examples and
parables of Noe, of Lothe, and of them, whom
the fall of the towre in Siloa, oppressed vnwar-
res, he crieth vpon our forgetfull slouthfulness,
that we shulde be redy at euery houre. like ad-
deth the similitude of the nyght these, of the
faythfull stewarde, of the ten vyrgins, and soo
ofte

TO DEATHE.

ofte he cryeth on vs: **W**atche, for ye knowe
 not the day, nor the houre, and commeth there
 than any death to vs vnprouided: Yea there co-
 meth, But to the retcheles and vnprouided per-
 sons, or (to speake the thing better) to the deaf,
 blynde, and vnspysble, whiche neyther do here
 our lord crying vpon vs, neyther se the thing,
 that offereth it selfe to theyr eyes, neyther feele
 that whiche on euery side pricketh them. They
 passenot on that our lord semeth to speke of the
 last day of the world. For the laste daye of eche
 mans life, is his last day of the worlde. At the
 ende of the world the vniuersal and general iuge-
 ment shalbe openly solemnised, but the whyles
 the sowles of eche one, so sone as they leaue the
 body, receyue theyr iugement, although it be vn-
 known to vs. And eyther daye our lord wold
 haue to be known to vs a lyke. In this behalfe
 also declarynge his mooste tender loue towarde
 vs. For where as we now se the vsufferable
 violence, oppression, and extorcion of rycs and
 wycked personnes, what woulde they do, if they
 knewe that they shulde lyue any longe whyle.
 On the other syde, the weake in faith, as be the
 mooste parte of men, if they knewe certayneslye,
 that they shulde lyue tyl they be olde, & old dif-
 ferre vntyll that tyme, the study of a more ex-
 acte lyfe. Elgayne, if they were certayne, that
 but a fewe daies of their life remained: they wold
 lyue full of penspuenes and sadnesse, and shulde
 become

Luc. 13.
 Mat. 24.
 & 25.

PREPARATION

Become moze slacke to many pzoofable busines
 ses of the common welth. Now the pzouidence
 of the diuine maicstie. hath so tempered the mat
 ter, that vnto all men death is so certayne, that
 eche one knoweth no lesse certaynely, that they
 shall dye, than they know that they were bozne:
 and that neyther the highest nor the lowest pers
 sons can flatter them selues with vaine hope As
 gayne, the day of death is soo vncertayne, that
 the lord wolde not haue it knownen to his best
 beloued. By meanes wherof it cometh to passe,
 that the wicked do lesse hurte the good men, and
 the good men so absteyne from euyl workes, as
 though they shulde die the day folowynge, and
 so do and exercise good dedes, as though they
 shuld lyue longe. What then meane these men,
 whiche renne to pzonosticatours, whiche diuine
 by the inspection of a mans hand, of the sterres,
 of the mans nature, of his byrth, of the bealpe,
 and babylonicall numbres, and wytschecraftes,
 to the entent they may knowe the space of theyr
 tyme? The Ecclesiastes cryeth, A man knowe
 eth not his ende, but as the fyses be taken
 with the hoke, and the birdes be caught with
 the snare, so be men taken in an euyl tyme,
 whan it cometh vpon them sodeynely: And
 wyll we knowe our ende of them, which know
 not theyr own ende? Shal men lerne that thing
 of vaine people, mangrey Chrystes heade, that
 Chyist the eternal veritie wold not haue knowe
 bicause

Cap. 9.

TO DEATHE.

Bycause it is not expedient that it were knowne whether dothe the example of wretched Saul, please christen men? For what dyd the wytche helpe or profit him, but that he shuld twise dye?

The persons also be not cypell, whiche desyre of god some certayne kynde of death, and praye that they may lye sycke certayne monethes, to the ende they may bestowe, at the least way, that tyme vppon repentaunce and confession. More holy is the request of them, whiche desyre that death, wherby they maye leaste trouble theyr frendes. For this cometh of charitie. But it is of a more stedfast and sure fayth, to comyt vnto god as well the kynde of the death, as the space of the sykkenes. He knoweth what is most expedient for vs, and wyll gyue, that is beste for vs. The formes of death be innumerable, and amonge them some be horryble, eyther in that they kyll sodainly, which thing hapneth to some men euen in the feastyng, or in that they haue sharpe and longe tourmentes, as in the palseye, and the pschiace, or in that they haue an abhominable syghte, as they, whiche choked vp with tounge fleum, waxe blacke: or in that they take away the vse of the tongue, and the holenes of mynde, as the apoplexis, the phrensy, and certayne feuers, and other peculiar formes, which make men to tumble, and breake their neckes, or to leape into a well, or strangle theyr throtes with some corde, or thrust them selues in to the guttes,

PREPARATION

Cuttes, with some knife or sword. For there be
 diseases, which do corrupte the inward partes
 of the mynde, which persons be commonly called
 in the latine tongue *Demoniaci*, that is to saye,
 possessed with diuels. But neyther by these thinges
 a man is not to be iudged, syth that *Chrysos-
 tomus* doth most couynghly comforte a certayne
 monke, which was possessed with a dyuel. Now
 be it tho kyndes of death, which haue a many-
 fest colour of wickednes, is a good christen mans
 part to desire to escape, and to abhorre it. Con-
 trary wyse, some we se haue so gentil a deathe,
 that they seme to sleepe, & not to dye. But what
 fascion of deathe so euer chaunceth, noo man is
 thereby to be esteemed. No, not so moch as of the
 which by the lawes are for theyr myschenous
 dedes, put to execution, though they chaunce to
 haue a shamefull death, we may not iudge them
 rousely. For it may be, that he, which for treas-
 son, is hanged, drawen, and quartered, passeth
 into the company of aungels, where as an other
 the which dieng in a gray friers cote, and religi-
 ously buried, departeth downe vnto hell. It is
 the sorde, which iudgeth of these thynges. By
 sundry wyse god exerciseth and purgeth his
 seruantes: but (as I sayde) no euyl deathe is
 that to be thought, which good life went before
 Otherwhyles, they that die most easly, goo to
 euerlasting punishmentes: and contrary wyse,
 they that be miserably tormented, fly into rest.

Some

Max qualis
 exit
 no ueret amare

TO DEATH.

Some wyse to haue ful confession befoze they die, last ameydlynge, and the receyving of their maker, not with an vnlyke mynde (as it appeareth) that in ofde tyme some prolonged the time to be chrestened, tyll their last day, and the baptist, whiche shulde baptise them, was not called for, vntyl that the phisition confessed lyttel help in his science. Whye wyse we but ones that thynge to chaunce. whiche dayly ought and may be done of vs? For it is beste counsaile, that euery man befoze er he betake hym to slepe, diligently examyne his conscience: and if he fynd any cryme commytted that day, let hym knocke his breste, and callinge for the assistance of god, purpose certainly to lyue a better life. Noz there is no cause why any man shulde here say, I am fetted with sundry busynes, I haue noo leysur. To a thynge so necessary the fourth parte of an houre suffyseth. It is not longe to saye, I haue synned. Haue mercy. And this is sufficient, so it be spoken with the hart. No man committing hym selfe to slepe, is sure to awake. How great danger is it than, in that state to slepe, in whiche if death oppresse vs, whiche is brother germaine to slepe, we shall perishe for euermore? So great perill may be eschued with one shorte thoughte. This is dayly to be done to god: but to the prieste, vycare of god, thre or foure times or offer in the yere, with pure confession to purge the conscience, shoulde bynge moche

PREPARATION

franklinitie, and it shall cause that the person, when he dyeth, shall not be troubled with the scrupulositie of confession.

Furthermoze because in the article of death, the contemplation of our lordes death, and of the communion of the hole church, which is the body of Christ, is a principal comfort, it were well done, in both to be diligently exercised in the life to content, the doing ofte repeated, may tourne into custome, custome into course, and course into nature. This shall be if that we, our conscience beinge cleane purged from all affection of spinning, oft receyue the mysticall bread, & drinke of the mysticall cuppe: sith that this sacramente commendeth and declareth vnto vs, two thynges, the one is, the moste dere loue of the heade toward his members: and the other is, the most strait fellowship of the members betwixt themselves. What so euer goodnes is in the body, proceedeth from the head Christ: and what soo euer goodnes is in the body, is commun vnto all the members. Lyke as in the body of a liuing thing though there be diuerse members, ordeyned to diuers offices, yet the life issuing from the head, is spread abroad through all the members, with such an inseparable fellowship, that like as saynt Paule teacheth, if one membre be greued, that greife runneth vnto al: and if one membre ioyeth, the glory is of al in commune. Doubtes this is that is sayde in the Symbole of the apostles.

San-

TO DEATHE.

Sanctam ecclesiam sanctorum communio-
nem, The holy church, the communion of
saintes. For no streighter is the grace of Christ
in the mystical body, than is nature in the body
of a living thing. They do deuoutly, which whā
deathe draweth nere, do send to the monastery of
the Cartusians, or fryers obseruantes to praye
for the sicke person, but it is a stronger comfort,
if the sycke man thynketh, that the hole church
is busy and thoughtful for him, a membre ther-
of. When I say the church, how blessed & howe
myghty a companye do I meane, whiche inclu-
deth prophetes, apostels, so many swarmes of
martyrs and virgins, so many soules beloued of
god? This hole company and fellowship for eche
membre of Christ being in icoperdy, praieth co-
tinuallly, and with merites and prayers helpeth
the sick persō. Nor it is no matter to the, though
that thou seest not the church with thy eyes: nei-
ther thou seekest thy soule, by whose benefite al
the membres of the body lyue and be moued.

The church can not be poore, whiche is ioyned
to so ricke an hed, in which dwelleth al fulnesse
of diuinitie corporallye, nor the membre can not
be destitute, whiche is sustented of so many thous-
sandes of saintes. The tender loue and bounty-
fulnes of the heed towarde vs, principally wra-
neth the crosse taken for to redeme vs. The
memozy and power of these thynges we do re-
pewe vnto vs, as oft as with feyth and due re-

PREPARATION

merence we do eate the fleshe of the lord, and
 drynke the bloud. And also we be admonyshed,
 that all be one body, whiche doo eate the same
 breade, and drynke of the same cuppe. Let noo
 man than be false harted, although that the me-
 n be weake and diseased, consyderynge that
 it hath an head, whiche is omnipotent: nor lette
 hym not thynke to be destitute and forsaken, whi-
 che is releued, kepte, and susteyned with the des-
 merites and prayers of the hole church. wher-
 fore who so euer, that in this lyfe is dylygentlye
 exercised, in the contemplation of these thynges,
 at the deathe, they shall haue vnto hym more
 comforte. & or than euen of theyr owne accord,
 they shall renne into his memory, as thynges fa-
 myliar vnto the mynde and soule. wherfore, af-
 ter my mynde and iudgemente, they deuysed a
 right good and godly thyng, whiche parted the
 hystory of our lordes deathe into certayn houres,
 as we call theym: to the intente that chyldren
 myght be accustomed to reherse and saye euerye
 daye a portion of it, with praynge of thanks.
 But they, whiche ordeyned in the stede of it the
 seruice of our lady, thoughte that they inuented a
 thyng not vngodly, yet if a man myght confesse
 the trouthe, they touned wyne into water.

By these skylles and meanes it shall come to
 passe verie well, that sodayne and vnpowred
 deathe shall not oppresse vs, The swete chyldren
 muste be forsaken, the dere wyfe, the wel besou-
 ned

TO DEATHE.

ued frendes, the aproued landes, the sumptuous
 buyldinges, the ample goodes. But the souldi-
 our of Christ hath studied to neglect all these thin-
 ges, whose soule dothe watche as it were in the
 garnison of the body, and waiying euery houre
 for the trumpet of his captayne, whereby he is
 commaunded to begynne the battayle, alwayes
 redy to these wordes, Dispose thy household,
 for thou shalt die, and not lyue. He hath his
 body not for an house, but for a prison, nor he
 hurdeth not there his treasure, but that whiche
 suffiseth for his daily sustenance, he bereth in his
 belt, alwayes waking in the watches, alwayes ha-
 uing armour about him, agaynst the sodeyn in-
 nations of his enemies, no hardnes he refuseth,
 so he maye please his capytayne, to whom he is
 sworne. A warfare, saith Iob, is the life of mā
 vpon erthe. The mynder of this warfare is ex-
 horted by the wise mā Sirach Sonne, that cō-
 mest to the seruise of god, stand in rightwise-
 nes and in drede, & prepare thy soule to tēp-
 tation. The seruise of god is a professyon of a
 chrysten warfare. To stand, is the propertie of a
 souldiour in the felde, prepared and bente to the
 battaile. Stād in rightwisenes, not in pride, whi-
 che vaunteth it selfe ayenst god, but in rightwysē-
 nes. They slepe & lye down, which be the souls
 dypours of this worlde. But the souldiour of
 Christ standeth bent to euery good worke. The
 best worke is, wel to die in the sorde. For good

Esai. 38.

Cap. 7.

Cap. 2.

PREPARATION

Cap. 18.

Roma. 11.

Mat. 24.

Spynne giueth a great imboldyng agaynst the dis-
 uell. Feyth hath not lerned to gyue place to the
 enemy, hope can not be discomfited, charitie mis-
 mistrith fode to the slander. But sithe good lyfe
 causeth boldnes, why is added, in dred? If thou
 be rightwysse, what doest thou feare? If thou be
 not, howe doest thou slander? This drede is not
 that father of desperation, of whiche speaketh
 Salomon. Feare casteth downe the slouthful
 person, and charytie casteth out feare, but the
 mooste good keeper of innocencye. The feare of
 the sonnes is holy, remainyng without ende.
 Who that slandereth, sayth the apostle, Let him
 see that he falleth not. And ageyne, Thou by
 feyth doest stand. do not loke to hyghe, but
 feare. There is an holy drede of the lord, which
 pricketh to good workes, and driueth away the
 man from euyl: and there is an naughtye feare
 of the seruaunt, which entyseth hym to slouth-
 fulnes. I feared (quod he) and went and dyd
 hide thy talent in the erthe. But feare, the fe-
 llawe of Justice, causeth vs, distrustynge our owne
 powers, more coragiously to worke throughe
 the ayde of the spirite, and more circumspectyve
 to kepe the gyftes of god. Besyde this, euerye
 rightwisenes of men, be it neuer so perfect, trem-
 blet so ofte as it is called to the bar of goddis
 Justice, in whose syghte neyther the sterres be
 cleane, and in aungels is founde iniquitie. Why
 than shulde not we, which be weake, and dwel-
 lyng

TO DEATHE.

Lynge in erthen tentes, feare this Judgemente,
 sayth Job the allowed man of god sayth: I fea-
 red all my workes, knowing, that thou spa-
 rest not the offendour. If I be washed as with
 waters of snowe, and my handes shyne as
 most cleane, yet with fylthynesse thou shalt
 beray me. And Paule, a souldiour more exer-
 cysed than Job, sayth, I am preuy to my selfe
 of no enyill, but not in that I am iustified. It
 foloweth, And prepare thy soule to tentatiō.
 Sundry be the formes of tentations, by whiche
 god trieth his men of warre, but the moste gre-
 uous tentation of al is deathe. For than in good
 earnest, we must fight hand to hande, noz there is
 no skipinge away, but on bothe sydes with all
 our myght and power, the maystry must be try-
 ed. So that to this bickering mans mynd must
 alway be prepared. For what shall an vney-
 perit souldiour do here, which neuer fought with his
 ennemy, noz neuer assayd his strength, giles, cra-
 ftes, awaytes, noz yet his owne valiauntnes? It
 is a great part of victo-ry, to make warre with
 a known ennemy. So the most doughty souldi-
 our, or rather captayne saynt Paule, That we
 be not environned, quod he, of Satanas. For
 we be not ignorant of his wyly thoughtes.
 What meruayle is it, if he knowe his wiles, whi-
 che hath so oft coupled with hym, exercised in al
 kynd of peryles? Than is the fyre put to, which
 declareth what every mans worke was, & vpon

Job. 4.
 & 25.

1. Cor. 4.

2. Cor. 2.

PREPARATION

What foundation it was layd. And here we see
 therwhyles chance, which chanceth in the war-
 fare of the world. They that in the tentes seemed
 cowardes, and trembled at the herynge of the
 trumpe, in the very battayle be founde most har-
 dy: on the other syde, they, which befoze ico-
 perdy seemed very fierse, in the very poynt seme
 most fearful. So there be some, which whan
 they be holt, losse their quietnes & vncarefulness
 of conscience, and that they be redy prepared to
 death, yea and couete to flee out of this wret-
 ched worlde, trustynge on a scythe (I wote not
 what) that Christ hath promysed vs lyfe, and
 for our synnes hath suffred, sayenge, that it for-
 geth not, what our workes be, whether good or
 euill. But I feare lesse many, which whyle
 they be in helthe, losse this quietnes and sure-
 tie, do greatly tremble; whan extreme peryll
 toucheth them; and that daye is at hande, whan
 the matter is shewed not with wordes, but
 with the trowth. They hepe vp, howe great in-
 iquitie is it to doute of the promyses of god: but
 none do moze tremble than they, which doubt
 not of the promyses of god. For he that bele-
 ueth not, that hell is prepared for them which
 lyue wickedly, but that death bringeth an ende
 of all euyls, with an extinguisment of the holt
 man, doth lesse feare death. Saythe than ingens-
 dueth in wycked men, the dreade of god, which
 is the begynninge of wisedome. The feare of
 god.

TO DEATHE.

god, that is the wisdom, and to depart from euill, is the vnderstandynge. Also Esaias.

Of thy feare lord we haue conceyued, and Cap. 29.

as who sayth, we haue traueyled with chylde, and haue brought forth the spirite of helthe.

In Luke the thirde chapter, the people afearred at the preachynge of John Baptiste, whiche exhorteth to repentance, sayeng, Nowe the axe is set to the roote of the tree, sayde: What

shal we do? But ones. If they had beleued John, they wolde not haue saide, What shal we doo?

Likewise in the actes of the Apostles, the multitude feared with the preachynge of Peter, conceyvinge a dreade by their beleuyng, with a pricked conscience, sayth to Peter, and the other apostles: What shal we do, O bretherne? they wolde not haue saide so, if they feyth were, pryckynge their conscience with the feare of hel.

This tremblyng in a man also that lyueth wel, is not cendred of a mistrust toward the promises and comminations of god, or of the not beleuing in the articles of the feyth, or of doubting of the power of the sacramentes, whiche they haue of the deth of Christ: But it riseth of inward knowledge of our weakenes, which is greater than may be fully vnderstand of vs. If singular or particular thynges we be not constrained to be sure, howbeit we may dispaire of no person. As, for exaple, it is necessary to beleue, that who so euer receiaeth with faith the sacrament of Baptisme, recey-

PREPARATION

receyue free remission of all synnes, but it is not necessary to beleue, that this mā baptised, is free from all synnes. For it may be, that in this man there is a peculpar thing, which letteth the general power of the sacrament. Likewise it is of the sacrament of penance. It is a wickednes to doubt, whether he be assayed of his synnes, which hath rightly taken this sacrament: Yet it is no poynt of heresy to doubt, whether this mā or that man is assayed, by cause of peculiar impedimentes, we haue no knowlege. I excepte a singular and euidente reuelation, or irrefutable authoritie, when there is no expresse authoritie of scriptures, or of the agreement of the church to the contrary. This douting is not an infidelitie, but a religious modestie, with hōle hart submitting hym selfe to the wyl and iugement of god, yea though he wyl damne the man. For he shall not therfore be damned, but by this verie submission he shall deserue absolution, if to the religious tremblinge be ioyned a truste that cometh of the mercy of Christ. The same is to be thought of the sacrament of the Altar. We be bounde generally to beleue, that the priest, due to doinge his office, doth consecrate the body & bloudde of our lord, but it is no vngodlynes to doubt, whether this man or that man dyd consecrate. For this is not to doubt of the sacrament, but of the peculiar circumstances, letting the verue or reason of the sacrament. Likewise we beleue

TO DEATHE.

Leue of necessitie, that men by fayth and charitie
toward our lord Iesu, obteine euerlasting helth:
yet it is lesul to doubt, whether this man or that
be in the same state. Howebeit neyther of other
men we ought rashly to iudge, and in our selues
hope oughte to encrease, to gether with the in-
crease of loue and feythe. The same muste we
thynke of the promyses and manaces of scrip-
tures. For the matter of doubting ryseth not of
god, which can not lie, but of vs. It is not vn-
knownen to man, howe exceedynge good thinges
god hath promysed, but to them that feare and
loue him. But who of vs is there, whiche hath
bewed feare as dewe to suche a lord, and loue,
due and worthy for suche a parenter. Wherefore
they doubt not, whether god be true in his pro-
mises, but whether we be worthy of his promi-
ses. Fayth, hope, Charitie, Drede, be gyftes
of the spirite. Who than knoweth, whether the
feyth and charitie, which he hath, be of this sort
of gyftes, which make vs the beloued of god, and
whether they suffice to euerlastynge helth? Like
wise god by his sonne hath promised forgiuenes
of all sinnes, but ones by Baptisme, if it be due-
ly taken. Who is there of vs, whiche hath not
by many ways spotted the white garment, whi-
che was frely gyuen vs in Baptisme? There is
prepared a remedye of penance, but to them,
which with theyr hole harte be conuerted to the
lord. Here let euery man examyn him self, whes
they

PREPARATION

ther with hote hart he be conuerted to the lord, whether he hath an hart truly contrite and humbled, and yf he hath, whether it be after a sufficient maner. The baptist cryeth: Do ye fruites worthy repentaunce. Who dare take vpon hym, that he hath in due sort hated and detested his synnes? God threteth wrath and hel to the breakers of his preceptes: and howe oft casting away the fere of him, breake we them? Whom wylte thou fynde, whiche feareth not more the displeasure of a prynce or iudge mortall, than of the spynge god? Further, how oft chaunceth it, that man loueth more a man than god, suffering for his mortall frende, that which he wolde refuse to suffer for Christes sake: certes I am of this opinio, that I thinke the faith of good men, alway to be ioyned together with a deuout and religious tremblynge, I excepte a fewe, whom god wold haue to be counted precious, to be as exaumples, to fire all men, but whiche, fewe can folowe. They more certaynly hope for mercy of our lord, whiche dzed his iustice. Wherefore who that thus saie, beleue that thou shalt be saued, and thou shalt be saued do comyt double synne. For if they speake of any maner fayth, the sayeng is false, and if they speake of the lyuinge fayth, it is falsly sayd, beleue, as who shoulde say, it were in any mans power to beleue whan he wil, where as I stand in doubt, whether we be certayn, if the gyft of fayth

TO DEATHE.

saythe be in vs. Adde herevnto, that man not
 onely to o. J. man. But also to hym selfe is ofte
 tymes vñknown. where as nothyng, be it ne-
 uer so hyd, can dysceyne the eyes of god. The
 hert of man is vnsearchable of vs, but no corner
 of the harte is hyd from hym, whiche fourmed
 and made the harte. To vs oftentimes that ap-
 pereth holy and good, whiche is wycked in the
 the eyes of god: and pure, which is vnpure. So
 it happeth, that man thinketh hym cleane from
 synne, wñan vñknowing he hath a wounded con-
 science. Why shulde not this thinge chaunce vñ
 to vs, sith that noble kynge in his Psalme saith:
 Delicta quis intelligit, ab occultis meis munda
 me domine. who vnderstandeth his offences &
 frō my hid synnes make me cleane. O lorde.
 wherfoze the most surest sauegarde & saynetuas-
 ry is, with a religious feare to flee frō the iustice
 of god to his mercy, & with the Psalmografe to
 say, Ne intres in iudicium cum seruo tuo, quia
 nō iustificabitur in cōspectu tuo omnis viuēs.
 Entre not lord into iugemēt with thy seruāt,
 for no liuinge creature shalbe iustified in thy
 sight. No mā than cā stand vpright in this iuge-
 mēt, if our merites be examined accordig to the
 strait rule of god, onles mercy be present in the
 iugement. And therfoze there went before in the
 same Psalme, In thy trouth here my petitiō, in
 thy iustice. whosoener coueteth his petitiō to be
 harde, leueth contention: and who coueteth his
 petitiō

Psal. 18.

Psal. 142.

In ueritas
 te tua ex-
 audi me,

PREPARATION

petition to be harde in the trowth of god, hath a distrust to his owne trowth, knowyng that onely god is true, and euery man a lyar: and he that requireth his petition to be hard in the Justice of god, mistrusteth his owne iustice. The trowth and the rightwisenes of god, is Christ, the mynister of the euangelicall grace. For by Moyses was gyuen the lawe, whiche hath disclosed our vnrighwisnes, but grace is made by Christ Iesu, whiche hath imparted and communicate vnto vs his rightwisenes. we so oft make a lye vnto god, as we breake and transgresse his lawes, to whiche we be sworne at the founttine of regeneration: and so oft we be vniust, as we acknowledge not our duetie to our maker and redemer, nay rather, we vtterly renounce him, so ofte as we go backe from our couenantes: but althoughe we being falsely forsworne, deny and renounce hym, yet he constantly is faithfull, he can not deny him selfe, alwayes true in his promyses, To the intent he might be iustified in his wordes, and vanquish he whan he is iudged. The father heareth our petition in his trowth, in whiche by his son he hath vnto vs promysed forgiveness of sinnes: and he heareth not in our, but in his iustice or rightwisenes, for by his son he iustifyeth euery oone that belueth, purifieng our hartes with faith: Blessed be they then, which serue the lorde in dreade, and reioyce vnto hym with tremblyng. wherfore shuld not men, whiche
be

Psal. 50.
Vt iustificetur in
sermonibus suis,
&c.

Psal. 2.

TO DEATHE.

Be in subiection of synne, feare hym, whom the
armies of aungels feare: It is good to feare as
foze iudgement, that in the iudgemente we maye
fynde mercy. Of humayne hystories we lerne,
with how great gladnes, and reioysing of hart
saynt Andrewe wente vnto the execution of the
crosse: But contrarily we fynd, that many, whi
were supposed very holy men, at the tyme of
their deth, were soze troubled with great feare,
dredynge the iudgement of god, and damming their
hole lyfe before ledde. For it is shewed of one,
vnto whome tremblyng at the tyme of his deth,
whan his brethren, which were about him sayd:
what meaneth it, that thou art thus aserd, sythe
thou hast lyued al thy lyfe so holysly: he answerd
thus, O brethren moche diuers be the iudgements
of men, and the iudgement of god. Like wordes
des it is sayd that Benet, Bernarde, and Austin
had. wherfoze one and the same fayth, both cau
seth feare, and ouercommeth feare, it causeth,
shewynge howe great he is, whom we offende
in many thinges: it ouercommeth, shewing vns
to vs Christ, whose charitie poureth our syn
nes, and grace supplieth that our imperfectnes
lacketh. but as it is not alwayes a signe of a va
liant courage or faithfulness, not to feare deat
h (for somtime it is token of a brutishe retchlesnes
and lacke of reason, somtime of an outragious
and giantishe felnes: at the approaching of death
to waue fearefull) is not alwaye a sygne of dys
truste

Saynte
Andrewe.

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Trust or of an euyl conscience. Otherwhyls it is a mere naturall affection, according to the variety of bodies, whiche in some is more moderate, and in other more vehement. This feared Ezechias death, a man which with perfit harte walked befoze god, but he feared, not grutching and murmuringe againste god, but with teares, prayeng it from him, and his prayer was hard. I knewe certayn women, which at the only mention of death, wolde begyn to tremble, and yet the selfe same women, whan theyr death approached, were most stronge and most constant. For that fere and quivering came not of an yll conscience, but of a peculiar weakenes of the womā kynde, or of nature. The affections of nature if they be overcome by vertue, do encrease the victory, they do not signify a mistrust. So a man shal se some wits standing in theyr own conceit, which do easely satisfy them selves in any maner of thing. There be agayne wyttes of base courage, in nothing contenting them selves, although they do a thyng wel: to whom if thou reherse al maner comfortes, yet they fele a remorse and a gnawing in their mynd, drawinge them to mistruste, and hereby they coniecture, that they be not yet allowed of god, bycause they neuer fele a quietnes of conscience. But if we wyl distinct nature from vertue, neither they do greatly trust vnto theyr quietnes, whiche please them selves in any maner thinge, neyther they cast away vnto
terly

TO DEATHE.

terly they hope, which haue a mind ener suspectynge the worst. This is a vyce of a peculpar nature, and not of the wyll, whiche vice a man must not regarde, if he can not conquere it: and take that for a thyng moste ratified and sure, whiche the spirite inwarde spaketh, though the fleste be neuer so moche agaynst it. I suppose that this is also naturall, that men when they last day draweth nere, be so in maner transfuted, that they allow none of al those thynges, which they dyd in theyr lyfe, not bycause they be naught & vngodly, but bicause thei be human and going from the perfection. Howbeit agaynst these affectiōs of nature we must fight with the strength of the spirite, albeit by them we oughte to iudge, neither other men, nor yet our selues.

But let vs returne to our former purpose whiche was, to shew by what meanes weake soules (as the most part be) may be comforted, whom deeth maketh al dismaid & fearful, in whose life was moche forgetfulnes, moche negligēce, moche ceassynge, and briefely many more exyl dedes than good dedes: & if there be any good dedes, they be spotted with moche rustines, so that to vtter them into the sight of god, were nothing els but to angre god. Eytther the minde is not redy at al vnto deeth, or els it is but lightly instructed. In the very article of deathe, what shall we do to this man? No man is to be despayzed, so long as the breathe is in hym. The laste battayle is

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at hande. The space is shorte, he nedeth spedye counsell. what I say that we counsell this man, which is thus troubled not without great cause? First if he haue heeres, that shall succede hym, it were best to commyt al the care touching the testament to them. First, this is a lytel compendiousenes. If not, let him as bryefely as he can dispatche this mater by a nuncupatory testamēt, or if there be any better way. This done, let hym auoyde out of his syghte all bablers of worldly goodes, in whiche thyng many men offende as boue measure, which brynge forth doubtles vnto the sicke man, that lyeth a dyenge, of the testament, and of externe thynges: Somtyme also they compel him to subscribe his name, & that refusynge and vnyllingly, detestynge their importunitie, by whom he cannot be suffred to die. Than which frendes, not synge is moze vnfrendly. Than, if the maner of the sycknes suffereth, let him study to heale his soule before the body by short confession, but pure and voyde of dysceyte, and let hym take of the priest with a full fayth, and with high reuerence the remedy of penance, let him crie for the merce of god, euen from the bottom of his hart, and take a purpose of amendment of lyfe, if it chaunceth hym to recouer. Than if haply the priest be not at hande, or can not be gotten, let him not forthwith (as some superstitious people be wonte to doo) despayre in him self, and tremble: but let him with
his

TO DEATHE.

His harte confesse him selfe to god, of his sinnes and vnrighfulness, which of his mercy, wil take the good wyl of the mā in stede of the very dede and that which lacketh to the external signes of the sacramentes, he wyl vouchesafe to supplie of his owne, by his peculiar grace. By him doubtlesse al sacramentes be of great vertue and operation, which be in maner signackes of the diuine goodnes and benesycence towarde vs, but the selfe same god, so oft as necessitie requireth, doth tender the saluation of man without signes onely, so that negligence and contempt of the sacramentes be away, and feyth, and a glad will be present. These thynges for this cause be spoken, for that oftentimes we see some personnes sore troubled in their myndes, if they thinke that they shal depart without confession to the priste, without receiuyng of the sacrament of the altar, and the last anneyng. yea and suche maner of saynges we here spoken of very many, he died lyke a chrysten man, he was foure times confessed befoze death, and receyued al the rites of the churche. On the other syde, we take vp our hand, and blesse vs, if we here that any man died without them. This surely is a chrysten mans parte, to wyshe, that he maye lacke none of the sacramentes. For they be great solacies and confortes of the mynde, and helppnges of oure beleue, and it belongeth to the sinceritie and purenes of a Chrysten man, to accomplishe (if he may)

P R E P A R A T I O N •

al iustice: But it apperteineth moze to a Chriſten
 man to wiſſe for faith & charitie, without which
 the other do nothinge auayle. But by theſe out-
 warde thinges we ought not to iuge any perſon,
 onles we certaynly knowe that they were omitt-
 ed and not done, by contempt, or which is as
 yt, by negligence. Surely I doubt not, but that
 many neyther affoiled of the prieſt, nor their mas-
 ker receyued, nor aneiled, nor yet buried, after
 the rites of the church, haue gone to euerlaſting
 ioye and blys, where as ſome other, after al the
 ceremonies of the church ſolemnely done, and
 alſo buried in the church next to the hygge aul-
 ter, be caried downe to hel. Let them be in ſtede
 of an example, which ſodeynly do perthe by tes-
 peſt of the ſea, or by puniſhment of lawes, or els
 by ſome ſodeyne ſickeneſſe. Wherefore vnto ſuch
 perſons muſt be added a conſydence and truſte,
 to the entent that they maye certaynely beleue,
 that they be no leſſe affoiled, than if they were
 confeſſed to the prieſt, nor that they receyue noo
 leſſe ſpiritual grace, than if they had receiued the
 body of Chriſt, and the laſt anneylinge. Onely
 let them haue (as I haue ſayde before) an ar-
 dent and burning faith, and a prompt wyl and
 deſire. That if a prieſt may be gotten, & the vy-
 cience of the ſickeneſſe wil not ſuffer a ful and an
 hole confeſſion that ſhuld require many wordes:
 with an inward ſubmiſſion of hert let him confeſſe
 him ſelf to be al together a ſinner, and deſpyze of
 the

TO DEATHE.

the priest absolution with a meke hart, and with
a full confidence let him thinke him selfe assured.
So oft as necessitie excludeth vs from the things
that we couet, god of his goodnes accepteth
the desire of the mynde. wherefore they, which in
this state of things do trouble and vex the man
with generall confession, or with often rehearsal
of his confession, with paynfull discussing of the
circumstances, with the repeatinge of euery of-
fence comytted, whether they do a godly thing
I can not tell, surely in my iudgement they doo
a thinge out of season. Than suffseth one, and
that worse, but a sincere and pure confession of
the principall crimes, whiche cometh to a
mannes mynde, or if that can not be, a burning
affection and desyre of confession. More ouer, if
any man hath done him any offence, let him for-
giue the vengeance therof with his hole harte,
If he be unworthy of forgiveness, yet Chryste
is worthy, for whose sake thou oughtest laye
downe the affection of auengynge. Let hym not
then here recompte howe greatly he hath bene
hurte of this man or of that man, but howe ma-
ny offences he hym selfe requireth to be forgo-
uen and pardoned of god. If he hath offended
any man let him go about as moche as he maye
to be reconciled vnto hym. If the other will not
be at one, and forgiue, lette hym praye god to
sende hym a better mynde. Use hym selfe in as
moche as he hath done all that in hym lyeth, is

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excused before god. If good woorkes be requyred, there is no warke moze able to purchase the mercy of god, than for Iesus Chrystes sake, (according to the example of him, which hanging on the crosse, prayed for them, by whom he was put to death, and of whom he was with spiteful scornes vpbzaied) hartely and frely to forgive what so euer men haue synned agaynst vs. And I ca not say, whether there be any warke moze hard and vneasy to be done: and therfore pynncipally it is to be desyred of god. But yet to this helpeth the very selfe sickenes, which breaketh the very wild fierenes of the humaine spirite, & maketh it moze supple and easy to forgive.

Here it is the partes of them that be with the sicke person, to dzine from him the commune affection, wherby many think, that death is made to come the soner by confession, houselynge, and annuicing: And let them perswade the sicke man rather (as the thing is in dede) that by these meanes there is moze hope to recouer helthe, eyther bycause, that a sicke minde doubleth the soze, or bicause that not seldom the sicknes of the body, cometh of the mind, or synally bycause that god soner wil here the requestes and prayers for him that is reconciled, than for an unreconciled person. furthermoze it is their partes to get for the sicke man such a ppyest as hath a lerned tongue, that he may with his communication of woordes susteyne and comforte the wery sycke man, and
whiche

TO DEATHE.

Which so can moderate his wordes, that neither by ouermuch flattery he decepueth the sicke person, nor by vnrasonable austeritie and Harpennes he cast hym not into desperation. Nor breke not the brokē staffe, nor quench not the smoking flaxe. For in eyther behalfe many men offend. Nor let them not rashely let into the sicke man, all maner of priestes, but these onely, by whose speche he may be releued. Those persons let them drive out of syghte, the whose syghte maye renewe the affection of synnyng vnto the sicke man, as his companions, or of soule pleasures, or of dicinge, or his mortall enemyes.

Esai. 42.

The phisitians helpe, let hym neither despyse vtterly, nor haue to moche confydence therein. Let his chiefe hope be fixed in god, which as he onely dyd fyrst put the soule in the body, soo he onely taketh it out, when he wylle. Otherwhyles yet the phisitian is to be sent for, lest we seme to tempt god, namely in sodeyne diseases, that kyl out of hande, which, of the phisitians be called Morbi acuti. Let the multitude of phisitians be put out, not onely for that, that likewise as it is sayde by a prouerbe of the grekes, That the multitude of rulers and gouernours dystroyed the countrey of Caria, so many tymes the multitude of phisitians kyl many sicke men, but also that their officious and busy cure, while that one counsayleth one thyng, and an other an other thyng, and eche desireth at the peryll of an other

PREPARATION

to be compted very wyse, and by that meane medicines be heaped vpon medicines, it cometh than to passe, that the sicke man hath no leysure iustly and fully to regarde the matters concernynge his soule helth. Doubtles, whan peryll cometh ouer fast vpon, the most valyaunt and strongest comfortes muste be giuen, at whiche tyme, many do flatter hym, that is in the departing, yea many flatter them selues with vulgar remedies of none effecte, as whan one counsalet hym, to commande his executours to bury him in the cete of such or such fryers or monkes, or to make an auowe to god, that if he recover, he wyll be professed in the order of the monkes of Charterhouse. why is not the sicke man rather monished to absteyne from suche maner of vowes, durynge the tyme of his syckenes, and that it is suffciente, if he purpose to chaunge his lyfe into better. and as touching the fourme of praynge, let hym delibérate with hym selfe, whan he is hole and fre from perturbaciōs and feare. For a foolyshe promyse, displeaseth god. And that is folyshe, whiche feare extorteth of a disturbed mynde. An other sayth, Dye without drede, I within the space of a yere will go to Hierusalem for the: or, I wyll crepe on my bare knees to saynt James: or I wyll goo into saynt Patrikes purgatorie, whiche is in Ireland. I knewe a woman of noble byrth and of high prudence, which by testament deuised to a priest

Ecclesi. 5.

TO DEATHE.

a priest a good summe of money, to synge masse
dayly, durynge the space of a yere at Rome, as
thoughe the masses at Rome were of more holi-
nes than the masses of Englande. And yet that
money had ben better bestowed, if he had bound
that priest neuer to go to Rome. For I knowe
the person very well, whom I iudge rather to do
sacrifice to Venus than to god. Other some ex-
hort him to bie al the good dedes of some house
of religion, or of some order. I denye not, but
there is great comfort in the communion of holy
men: but yet neuertheless, whether god wyl al-
lowe & ratifie such contractes, I doubt. After my
sentence it is a more redy remedy agaynst despe-
ration, to put before the eyes of the syncke per-
son, the communion or part takynge of the hole
churche, whiche spredeth verye farre, contem-
pnyng all the good men from the begynnynge of
the world, which haue pleased god: In whiche
company be also the angels. This hole felaw-
shyppe and fraternitie, with theyr vowes and
prayers doth helpe the patiente, lokynge for a
glorious victorie. Why than shulde he caste a-
way his buckelar, whiche hath so many compa-
nies succourynge hym? If the prayer of one re-
ligious house, causeth the man to hope, in this
numbre be all houses. I speake not this, to the
entent, that it anayleth not to require the prayers
of certain men, or that the prayers of few be not
profitable, namely if they come of a chyst & fre
charitie,

PREPARATION ●

Mat. II.

charitie, but that to styrre and plucke vp the hope of the sicke man, the contemplation of the vniuersall church is of greater strength. For by this way his harte shall be more confirmed. But the moste puiſaunte solace of all, is neuer to remoue the eyes of fayth from Christ, whiche giveth him selfe holpe vnto vs, whom we haue a suter for vs vnto god, whiche neuer ceaseth cryenge, Come to me all ye that labour and be burdened, and I wyl ease you. In the holownes of this rocke, let hym hyde hym, in to this persons woundes, let the syncke man crepe, and he shall be sure from Satanas. whether to sooeuer that wyly serpent plucketh away his mind, lette hym alwayes haue his eyes to that brassen serpente fixed on a hygh pole, to the contemplation of whiche, Paul called backe agayne the Galatees, whiche for none other cause began to wauer, than that they turned theyr eyes from the crucifixe, The venemous bytynge of the fleynge spirites shall not noye hym, if faythe with vnmouynge eyes beholdeth that signe of euerlastynge helth. Christe hangynge on the crosse is a signe of triumphe, a signe of victorie, a signe of euerlastynge glory. For our sakes he fought, for our sakes he ouercame, for our sakes he won the triumphe, onely so that we haue the eyes of our fayth intentyue and wakynge herevpon. In humayne warres it is no lyttel helpe to victorie (whiche thyng Alcibiades prayseth in Socrates)

TO DEATHE.

tes) neuer to wynke. But in this conflyct, whiche we haue with our spirituall enemy, the hole hope of the victorie is in the eyes. But there is moche diuersitie in the two battayles. For in the mundane warres it must be marked on every side with intentife eyes, what the enemy doth: But in this battayle we must be blynde and deafe at the assautes of the dyuel, and only haue our eyes fpyed to the sygne of grace, and our eares lyfte vp to the voyce of our redemer. Satanas casteth the thynges into our myndes, whiche hepe vppon the ire of god: But Christ hangyng on the crosse sheweth tokens of mercy. The dyuell barketh agens vs suche thynges as wold brynge manne downe to desperation, Christ speaketh the thing that plucketh man vp to hope. For farthe as it hath eyes, so also it hath eares. The holy gooste requireth of the soule both these two senses, whiche sayth in the. xliiii. Psalme, Audi filia, & vide, & incline aurem tuam. Harken daughter, and se, and incline thyne eare. Harken that thy spouse byddeth and commaundeth, and see what he promyseth. And if that it shall seme inconvenient, and a thyng not lykely, that so great a felicitie is prepared for them, whiche set theyr truste in our lord Iesu, inclyne thyn eare, that the thynges which passe mans wyl and reason, for this selfe consyderation thou mayst well beleue, because it is the lord, whiche hath promysed it, whose mercy is no lesse incomprehenensible, than

PREPARATION

Audiam
quid in me
loquatur
dominus

Et super
sanctos
suos.

Sanctos
suos.

Et in eos
qui con-
uertuntur
ad cor.

Luc. 7.

2. Reg. 2.

than is almightines. Of these eares maketh men-
tion the. lxxxiii. Psalme. I wil heare what the
lord speaketh in me. Harken not, what in the,
speaketh the fleshe, what the diuel, what mans
reason: for they speake nothing but desperatio,
but heare what the lord speaketh in the. For he
speaketh peace vnto his communaltie The Church
the is the communaltie of the lord, a nation pe-
culiar, and the people of acquisition: be thou of
this people, and thou shalt heare the lord spea-
kinge thinges of peace. It followeth, And vpon
his sayntes, Here agayne mans infirmitie
falleth downe crienge, I am a damned person,
Alas, I am alladen with sins, what fellowship
haue I with sayntes or holy men? But he sayth
not, Vpon the holy menne of the lawe or of
Moyse, but vpon his holy ones. His holy ones
be they, whom he hath sanctified by his sonne.
If thy mynd be not quieted, harken what follo-
weth, And vpon them that be conuerted to
theyr harte. Do not wepe the greatnes of thy
crimes, only repent, and thou shalt heare the lord
speking within the, peace. A word of peace was
that which was spoken to that notorious sinfull
woman, Thy faith hath saued the, go in peace
Say with David, but say with thy hart. Pecca-
ui domino, I haue trespassed the lorde. With
those two wordes thou shalt turne the prepared
& redy vengeance into mercy. Such eares had he,
which saith, Sacrifice for my sin thou hast not
required

TO DEATHE.

required, but eares thou hast made perfite vn
to me. Of the eies speaketh the .xii. psalme, Il
luminat mine eies, leste at any time I slumbe
in deth, lest my ennemy shuld say. I haue pre
uailed against him. Thou seest here, that victo
ry is in the eies, rather thā in the handes. Death
obscureth the eies of the body, but there shall be
no cause why our ennemy shall glory & triūphe
vpon vs, so longe as faith sheweth syghte in the
mind, neuer mouyng the eyes from Christ, that
was crucified. Yea this hole psalme geth about
nothing els, but by the contemplation of the dy
uine mercy to resuscite & raise vp again, mā that
is in agony & in danger of desperatiō. And ther
fore it foloweth, They that trouble me, shall
ioy, if I be moued: that is to say, if I wauer in
faith. Thou herest a great peril, but take a soue
rain remedy, But I haue trusted in thy mercy?
But howe cometh the hope of mercy? My harte
shal reioice in thy saluatoz, I shal sing in praise
of the lord, which hath done me good. The sal
uatoz or Sauiour of god, is Christe, nor there is
none other name, in which we ought to be saued
as it is said in the .iii. chapter of the actes.

Soe greatte vertue hath the contemplation of
Christe, which was crucified for vs, that despe
ration is touned in to hope, and hope in to glad
nes. And he which before was to desperation
said: They whiche trouble me, shal reioyce,
if I be moued. now saith, My hart shal reioyse
in

PREPARATION

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quid in me
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TO DEATHE.

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if I be moued. now saith, My hart shal reioyse
in

PREPARATION

in thy saluatoꝝ. Thou haste had victoꝝ, nowe
 here the triumphe. I wyll sing to the lord, whi-
 che hath giuen good thinges vnto me. who hath
 not his owne good dedes to synge, let hym sing
 the good dedes, whiche god graunteth frely by
 his sonne. If we haue truste in our owne good
 dedes, our aduersary wyll therof reioyce, but if
 in the lord Iesu we fixe the shote ancre of hope,
 our enemye wyll shrinke, lyke as the apostell
 reioysynge, saith in the. viii. chapter to the Ro-
 mayns, If god be for vs, who is againste vs?
 He also whiche spared not his owne sonne, but
 for vs al deliuered hym to the Iewes, howe will
 he not also with him graue all thynges vnto vs?
 who shall make any complaynt or accusation a-
 gainste the elect of god? God is he that iustify-
 eth, who is he that condemneth? By this poli-
 cy and meanes it is so broughte aboute, that so
 deynelye thynges shall be tourned and tossed vp
 sette downe, and by the helpe of Christe he shall
 beare away the victoꝝ, which seemed desperate,
 and the enemye beinge dyscomfyted and repel-
 led, shall shrink awaye, whiche began ryghte
 nowe to triumphe. This vndoubtedly is the vi-
 ctoꝝ of feyth, of whiche sayncte Iohn speaketh
 in the. v. Epistle. Al that is engendred of god,
 ouercometh the worlde, and this is the victo-
 ry whiche ouercometh the world, our faith.
 But who is he, the which vanquisheth the world
 but he that beleueth, that Iesus is the sonne of
 god,

Si deus
 pro nobis
 quis con-
 tra nos

TO DEATHE.

god, whom the father wolde that he shuld be a sacrifice for the sinnes of al mankynde. In this degree so longe as the souldiour of Christ standeth, howe moche so euer our enemy the diuel leapeeth about, howe moche soo euer he inuadeth vs, we can not be ouercom. But in this supreme and last battayle the enemy to his uttermooste powers attempteth to brynge the sycke man into desperation, which is among al crymes moste greuous. And therfore than in especyall, respyr-
 fence must be made on the contrary syde, with all labour and meanes, soo that the sicke person be moued, taught, and perswaded, to all suche thynges that maye induce and brynge hym to hope, and confirme his mynde.

To this thyng shall helpe the ymage of the crucifyxe layde right agaynst his eyes, which maye euer amonge renewe the infirme mynde of the sycke. And also the pictures of tho sayntes, in whom our lord wold haue a memozial or monument of his bountie and mercy to be notozised and publyshed: as of Mary Magdalen, of Peter, wepyng after he had denyed our lord, and of suche lyke. After this the rehersall of places of holy scriptures, which do set forth vnto vs the immense mercy of god, and charitie towarde mankynde, but namely tho thynges, which our lord Iesus for the saluation of the world vouchsafed both to do and to suffre. There be innumerable such places, which may brynge great and
 stronge

PREPARATION ●

stronge comfozte to a feeble and wauering mind.
For in this article of death the diucl heapeþ vp
to mans minde all that euer may extynquish or
put forth the sparke of faith and of hope. He ma-
keth suggestion, how great the maiestie and ius-
tice of god is, which so often hath ben neglected
and defouled. He amplifieth the softnes & boun-
tifulnes of him, that so oft hath ben neglected &
reiected, detorting & wassting that selfe thinge
for a profe of desperation, which ought to nour-
rish hope of forgivenessse. He putteth in mynde
so many yeres euill spent, so many occasions o-
mytted, which exhorted to well doinge, and if
any thyng were rightly done, he depzauneth it, &
sclanderously construetþ it to the worst. He tem-
teth also and assaueþ the sayth of the manne, to
thentēt he might doubt of the authoritie of scrip-
tures, and of the articles, which that the church
hath taught vs, pzempting into our mindes, the
reasons of philosophers, and of heretikes, and
perplex and doubtful questions, of the creation
and redemption of the world, of the immortali-
tie of soules, of the resurrection of bodies, of
Christe, whether he was true god and man, of
the sacramentes of the church, what strengthe
they haue, of the pzescience and predestination of
god, wasstynge and wythynge al thynges to dis-
truste and desperation, depzauning also the testi-
monies of scriptures to the same purpose, which
thyng he pzesumed to do also vpon our lord, the
author

TO DEATHE.

author of scriptures. Beside this, these things do helpe our aduersary in this behalf, as it were by occasion, that is to wyl, the paynesfullnesse of the sickenes, the drede of death, the horrour of hell, and the naturall weakenesse of the mynde, and heynesse of hart, which the greivous sickenes causeth. Wherefore to this inclination the enemy is redy in his assautes, working all craft and payenge all his ordinaunces and engyns, to throwe and drape to the ground, the weake and waueringe personne. But in lyke wyse as with synnes a man oughte not to struggle, but frome consyderation of them to tourne away his mind to the grace of Christe, soo with the dyuell we shulde not dyspute, but when he suggesteth and casteth into mannes mynde wycked and vngodly thynges, he must say to hym, Abi retro Satana, So backe Satanas. It is not lesul for me to doubt of two thynges, whiche the church, instructed by the holy goste, hath taughte, and it is also sufficient to beleue the thynges which I can not atteyne with my wyl. Ther is a certain thyng, not out of holy scripture, but neuertheless to the matter that we go now about it is sufficiently accomodate & mete, of two, whom the diuel at tyme of their death tempted of theyr belefe: the one was lerned in Philosophy, the other was nothing but a Christen man, rude and vnlearned: he assailed the first, how he beleued whether that Christ was god & man, whether that

f

he

P R E P A R A T I O N

He was borne of a virgin, and whether he beleu-
 ned the generall resurrection. And began with
 reasons of Philosophie to demonstrate, that it
 was impossible to ioyne thō thinges in one, be-
 twixt which there is no agreance, as betwixt fi-
 nite & infinitie, create and increate. Furthermoze
 that it is against nature, that a vyrgin shoulde
 bring forth a childe without carnall knowledge
 of mā, nor that (according to Aristotel, the pīce
 of the philosophers) there can be no returne frō
 priuatis to the habite. What nedeth mo wordes?
 The man wauered, and was conuict, & the dy-
 uel departed a victour. The other rude mā, whā
 the diuēll asked him how he beleued of this and
 of that thing, he answered him with a compen-
 dious way, As the church beleueth. Again whā
 he obiected, how doth the church beleue? Mas-
 sy quod he, as I beleue. How dost thou beleue?
 As the church beleueth. How beleueth the church?
 As I beleue. From this rude and vnprepa-
 red man to disputations, but with simple saythe
 stable and stedfast: the gospell enemy departed
 vanquished. This answer is good inough, to
 confounde and dzyue away the subtil and craf-
 ty enemy the diuēll. But chiefly it is good in ob-
 scure and doubtful causes and matters. As if the
 enemy wil suggest, or some other captious fe-
 lowe, how may it be, that in thre persons there
 shoulde be one god, and one essencie in numbze? &
 also by what meanes they be distinct the one frō
 the

TO DEATHE.

the offer? Let him make answer thus, Euen as
the church beleueth. How can al one body be in
dyuers places, al at one tyme? And howe in the
sacrament of the auster maye the true body of a
man be contained in so litle a space? Let him an-
swere, as the church beleueth. Againe what ma-
ner of fyre is in hel, and how can a bodely thing
be an agent in an vnbodely substance? let him an-
swere, as the church beleueth. Or if any thinge
is to be answered, let hym answer with fewe
wordes, eyther out of the Crede, (which dayly
oughte to be rehearsed vnto the sicke man) or out
of holy scripture, or els by the spirite of saythe.
If Satan heapeth vp the gretnes of his sinnes,
let him turne him to god and saye, Auerte faciē
tuam a peccatis meis. Turne thy face lord fro
my synnes, and loke vpon the face of thy sonne
Christ Iesus. Diuel. The numbze of thy sinnes
do passe the grauel of the sea. Man. But yet the
mercy of god is moze plentiuoue. Diuell. Howe
doest thou trust to haue a reward of rightwys-
nes, which art al vnrighthewise? Man. My right
wisenes is Christ. Diuel. Shalt thou which art
al beclad in wyckednesse, go with Peter & Ioules
to euerlastynge blisse? Man. No, but with the
these, to whom it was sayd on the crosse: This
day thou shalt be with me in Paradise. Diuel. Luc. 23.
Howe hast thou this trust, which hast done no-
thing that is good? Man. Because I haue a good
lord, an intreatable iuge, & a gracious aduocate.

A disputas-
tion be-
twixte the
diuell and
the specke
man.

PREPARATION

Dyuell. Thou shalt be haled downe to Hell.
Man. My heed is in Heuen. Dyuel. Thou shalt
be damned. Man. Thou art a barratour, and a
fals harlot, no iudge, a damned fende, no dams
nour. Dyuell. Many legions of dyuels wayte
for thy soule. Man. I wolde despaire, if I had
not a protectour, which hath ouercome your ty
ranny. Dyuell. God is not iuste, if for thy euill
dedes he gyueth the euerlasting life. Man. Nay,
he is iuste that kepeth his promyses: and I, long
sithen, haue appealed frome his iustice vnto his
mercy. Dyuel. Thou scatterest thy selfe with
vayne hope. Man. He that is veritie can not lye,
it is thy proprietie to be false of promyses. Dy
uel. Thou seest what thou leaneest behynde, but
what thou shalt haue thou seest not. Man. The
thynges that he seye, be tempozal, and the thyn
ges that be not sene, be euerlastinge, and he se
eth, and moze than seeth, which surely and fieds
fastly beleneth. Diuel. Thou departest hence sa
den with euill dedes and naked of good dedes.
Man. I wyl pray to the lorde, that he wyl dis
charge me of my euils, and cloth me in his good
thynges. Dyuel. But god hereth not spynners.
Man. But he hereth penytentes, and for syne
ners he died. Diuel. Thy repentance is to late.
Mā. It was not to late vnto þ these. Diuel. The
theses faith was stedfast, thine wauereth. Mā.
I wyl pray to the lord, that he wyl encrease my
faith. Dyuel, Thou doest falsely perswade thy
selfe,

TO DEATHE.

felſe, that thou haſt a merciful lord, which wiſh
ſo many euils beſet and puniſhethe. Man.
He beareth as a lounge poſition. Diuell. why
than wold he that thy death ſhulde be ſo bitter?
Man. It is the lord, he cannot wyll, but that
thing which is good. why wylſt thou, an vnproſy-
table ſeruant, reſuſe to ſuffer the thing, that the
lord of glory hath ſuffered? Diuel. It is a wret-
ched thing to die. Man. Blessed be they, which
die in the lord. Diuel. But the death of ſynners
is euil. Man. He ceaſeth to be a ſynner, which
with hope of mercy acknowlegeth him ſelf for a
ſinner. Diuel. Thou leaueſt this worlde. Man.
From heyn euil I depart into my native coun-
tre. Diuel. Thou leaueſt behind the many great
comodities & good thinges. Man. But many mo
euil thinges. Diuel. Thou leaueſt thy rycheſſe.
Man. They be other mens that I leue, I beare
mine with me. Diuel. what doſt thou beare, ſith
thou haſt no goodnes in the? Man. That is tru-
ly mine, which the lord hath freſly giuen me. Di-
uel. Thou forſakeſt wife & children. Man. They
be the lordes, I comit them vnto him. Diuel. It
is an hard thinge to be plucked awaye from the
dearly beloued. Man. within ſorte ſpace they
ſhal folow me. Diuel. From thy ſwete frendes
thou art ſundered. Man. I go to ſweter frendes.
In as moche as the moſt wyſly and ſubtil en-
nemy, whom he can not draw to deſperation, en-
tiſeth & ſolliciteth them to a truſt and conſydence

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in them selves, to the intent that whom he can not thrust downe heedlong, he maye bringe vp on a height, and so confound them: therfore against this no smal dangier, the sicke man muste be armed, defended, and protected. Likewise also as against the daunger of desperation, it is a ryght sure and strong defence, the more that the diuell depresseth man by the conscience of his synnes, the more to lift vp him self with the hope of gods mercy and mysticall societie with Christ: so as against the ieopardy of arrogance, it shalbe a present and redy remedy, to abiect & humiliate hym selfe with consideration of his owne weakenes. For who so euer in Christ is strong & haute, and in him selfe humble and abiecte, can neyther be throxen downe of Satanas, nor yet confounded. Suche a certayn thinge we rede in the olde cronicles of saint Antony the monke, whom the diuel assauted by a thousand meanes, and yet he could neuer ouercome hym. On a certayn tyme, whan that he had wrought and done all the policies and subtilnesse that he coulde deuyse, and al in vaine, he confessed him self to be conuycte & vanquished, saien thus: I labour al in vaine, for if I deiect the, and shewe the thy unworthynes, thou dost anounce and lyst vp thy selfe: and if I extol the, thou humblest and depressest thy self. wherfore according to the example of sayncte Antony, if the diuel say, Thou art worthy to sit amonge the hyghe seraphical sayntes in heauen,

than

Sayncte
Antony

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than let the sicke man make answere, **My** woꝝ
thynges is nothyng, but that I acknowledge my
vnwoꝝthynges. Diuel. Noch hast thou prayed,
thou hast fasted moch, thou hast led a streyghte
a Mary life, thou hast delt moch to the poze peo-
ple. Man. All that thou shewest of me, the damp-
ned Pharisees doo the same. If any maner of
good woꝝke hath come from me, it is the lordes
and not myne. Diuel. But thou arte pure frome
those vices, which raigne in him oꝝ in him. Man.
I haue then cause to gyue thankes to the lord,
and not to loue my selfe. For ouer the lordes
mercy had protected me, and if that lyke tempta-
tion had fallen vpon me, I shulde haue commit-
ted the same, oꝝ els moze greuous.

With such praty answers the sicke man muste
be armed, Hoꝝt and redy against the croked sug-
gestions of the diuel. Ensaumples of holy men
must be called to mynd, but specially of suche, in
whom a notable mercy of the lord hath ben de-
clared, as in Dauid, which augmented the syn
of adulterye with manslaughter, and with two
woꝝdes he escaped vengeance: in the Nyniuitea,
in Ahab, in the prodigal sonne, in the publicane,
whose rightwysenes the lord preferred before
the pharisaical holynes: in Mary Magdalene,
to whom the lord said, thy synnes be forgiuē the:
in the auoutrous woman, to whom it was said,
Go and syn no moze: in Peter, which thyspe de-
nyed our lord: in Paule, which did persecute the

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church of god, bindyng and kyllyng al that p^{ro}fe^ssed the name of our lord Iesus: in Cypriane, which of a southsayer was made a marty^r: and in many other mo. which from they^r ydolatri^y, from blasphemy, fro horrible c^{ri}m^es, th^{ro}ugh their faith in I^hriste attained mercy & crownes. To exclude desperation, and raise hope, the scriptures of the newe testamente be moze apt than the scriptures of the olde. No^r it is no wonder, Moyses feared the Jewes with cōd^omandementes, I^hrist comforted al men by faith and grace, The holy scriptures haue not onely examples, but also sayenges v^{er}y many, partly which cast on men a drede, partly which comfort the feresful. For vpon these two thinges in maner al the bookes of the prophetes do ren, heaping v^o vnto them that turne away from god, the vengeance of god: and agayne amplyfyenge the mercye of god to them that be conuerted to repentance. Either of these medicines is holseme, if it be taken wisely and in place. Those that be terrible, and put men in feare, must be ministred to hole in body and sicke in soule, wilde and drunken in the prosperite of this world, or cast into a slepe with the delytes of this worlde, as it were with the herbe called Mandrake: to the entente that as by taking of Helleborus they may be broughte into their right wyltes: or by takynge the herbe Brassica, called Cole, they may returne to sobrenes, or mightely cried on, and plucked, they may awake.

TO DEATHE.

awake. Those that cause hope of forgiveness,
must be given to timorous and fearful persons,
specially in the danger of death. How be it nei-
ther to the one feare must be so ministered, that
there shall no hope of forgiveness be mixed to
the medicine, nor to the other all wagements &
comfortes must be so given, that they shall be
discerned. For it is two thynges, to chastise and
to cast downe, to comfort and to flatter. Where-
fore it forceth not a lytel, what persons do kepe
and sit with sicke men. They ought to haue al-
ways at hande sundry places of scriptures, that
eithers by the rehearsal or telling of them, they
maye establishe and holde vp the fayingnt hart
of the sycke persone. To this purpose certayne
prayers aptly made wyll helpe. For certayne
prayers go about, whiche be made of vnlearned
persons. and by vnlearned persons be taughte to
speke folke. Hope being thus called vp, yet re-
maineth the feare of purgatorie the which feare
some men go about to mitigate and put out with
remedies, after myne opinion, nothinge effectua-
ll. Some dyd promise to be sure and redeemed
from the fyre of Purgatorie by byenge of par-
dons: but I feare lest this was not, to succour
and comforte the sycke man, but rather a mock-
ing and a mere dissimulation. They did better
whiche by masses and prayers of good men, & al-
so by almes dedes, counsayled him to diminish
the paynes of Purgatorie. But the strongest
remedy

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remedy of al, is to aduertise the sycke man, as moche as he can, to stire and rayse vp his faithe and charitie toward god & his neyghbour, with all his hart to forgiue al men, of whom he hath ben hurted and greued, and paciently to suffer for the loue of Christe Iesus the paynes of the sickenes, and also death, submittinge hym selfe holly in all thinges to the wil & pleasure of god, thinking that god wyl not iudge two tymes vpon one thing: and that Christ for our syns hath suffered great peines on the crosse. Out of these fountaynes, and namely of his blood, lette hym fetch a constant and a sure hope and trust of his saluation. And soo mistrustynge hym selfe, and trustinge vpon the exceedinge mercy of god, the merites of Christ, and the suffrages of al holy men, with a contrite hart and religious truste let him say, In manus tuas domine, commendo spiritum meum. Into thy handes lorde, I commend my spirite. There shalbe no disdain though the sinner and weake man vsurpeth the wordes of his lorde. For to that purpose oure heed expressed these thinges in his selfe, that we shuld folowe him, which be his membez. That if it please any man also of the other holye men to fetch an exaumples, let him saye with sayncte Steuen, Lord god take my spirite. Exaumples haue a great vertue and strengthe to moue mens myndes. For they shewe as it were in a glasse, what is comely, and what is otherwise: Lykes
wyse

TO DEATH.

wyse as also in other thinges we be moze man-
ned with those thinges that we se, than that we
here. Wherefore it hath no smal profit to be of-
ten present at mens deathes, to the intent that we
may despise that in them we se detestable, & fo-
lowe that is good and holy: For in that article
of death euery mans faith appereth what it is,
and euery mans conscience. But there shal no ex-
ample be founde moze perfecte than that, whiche
the lord expressed vnto vs in him selfe. For whā
that last night approached, against the storme of
temptation, which was at hand, he armed his dis-
ciples with the fode of his mooste hely body and
bloud, monishing vs, that so oft as we fall into
casualtie or disease, which threatneth death, forth
with shuld purge our affections with confession,
like as our lord washed the fete of his disciples,
and that done, that we take reuerently the body
of our lord, which meate may make our mindes
strong and vnuanquishable against our spirituall
ennemy. Our lord made no testamente, but in
steede of his testamente was that hole fyerly ser-
mon, which John specifyeth and telleth very dis-
tiguently, and the ordinaunce of the sacrament of Ioan. 19.
the aulter made in memozy of his death. Of a
testamente these wordes also do sounde, whiche
were spoken on the crosse, woman behold thy
sonne, And to the disciple, Behold thy mother.
Wherefore of external thinges we ought to speke
littell, and moch of thinges that make to saythe
and

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and charitie. For the wordes of them that dye,
are wonte to be snatched vp somedele gredylse
and to be prynced moze depely in the myndes of
the herers, partely that noo man is thoughte to
fayne in that icoperdye, partely that the mynde
whan it beginneth to be plucked from the body,
wherwith it is combzed, oftentymes uttereth a
glimmeringe, and a pzoofe of that libertie & know
lege, wherunto it goeth. But let vs retourne to
the example of our redemer. fter This maundy
he departed from the house into the orchyarde, &
his other disciples, there comanded to sit down,
he toke with hym onely thze, Peter, John, and
James of Zebedei, to thentent that he myghte
haue the same to be wytnesses of his humayn in
firmitie, whiche tofoze in the mounte he wolde
haue to be witnesses of his glory. To these he
confessed the extreme heuines of his mynd, whis
che oftentymes is moze greuousse than the selfe
death, whiche being commanded to watche and
praye, agayne he departed to pray. In the cor
poral departing of our lord there is a great my
stery. Who prepareth him to deth, must depart
from all vrbane and domestical affections, caste
away the care of the publyke weale, utterly do
away the thought of possessions, commende his
wife and chylbern to the lord, conuey away him
selfe from the trust of his frendes & kinsmen, not
his most inward frendes receyue into the care of
his mynde, he muste be alone frome couerte of
house

TO DEATHE.

House, whiche than wol speake with the heuenty
 father, whanne extreme necessitie approcheth.
 These tymes he monyshed his disciples, whanne
 they slept, to wake and pray, that they entre not
 into temptation, he entred into tentation, whi-
 che gyueth hym selfe into the power of the temp-
 tion. But they that wake and praye, though
 they be stricken with tentation, yet it passeth a-
 way by and by. That which our lord spake to
 the thre disciples, he spake to vs al. They slept,
 and therefore they fel into tentation. Peter the
 most strongest of al denyed his maister, the other
 for feare fled away, and wold haue denyed him
 moch more, if they had ben in lyke case. Soo in
 like maner in peryl of deth mans infirmitie is o-
 uercome, onles instantly, onles with a pure af-
 fection, onles with an vnvanquished trust he cris-
 eth for the helpe of him, which only remueth the
 deed. Now howe a man shoulde praye beinge in
 this state, our redemer vouchsafed by his ex-
 ample, to shewe vnto vs. He bowed his knees:
 this was not ynough, he fel downe flatte on his
 face. from the ground he cryed to his father so
 mightely, that this voice was herde of the thre
 disciples, which were a stones cast of, beside that
 they were heu with slepe. Two times he retur-
 ned to prayer. iii. times he repeted the selfe same
 wordes. Not as I wil, but as thou. he boweth
 his knees, which submitteth hym holly to goddis
 wil: he fallett flat down on his face, which holly

discons

Non sicut
 ego. &c

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discōtenteth him selfe, holly distrusteth his owne
 strengthe and good dedes, noz frome any other
 where hopeth solace, than frō the mercy of our
 lord. Noz we maye not despayze forthewith,
 though comfort be differred, agayne and again
 we must returne to cypeng, not of the mouth, but
 of the harte. For if the thyng that our lord dyd
 outwardly, we folowe spirituallly, the good an-
 gell wil come and wipe of the bloudy sweat frō
 our mynde, and shal either despyer vs from pes-
 ryl, or giue strength to our spirite, that we bold-
 ly may suffre deeth. Last of al we muste with our
 lord al naked, ascende vpon the crosse, far from
 al erthly affections, list vp to the loue of the hea-
 uenly lyfe, that with saynt Paule we may saye,
 The world is crucified vnto me, and I to the
 worlde. And there nayled with thzee nayles,
 sayth, hope, and charitie, we muste constantlye
 persener, fygthynq valiantely with our ennemy
 the diuel, vntyl at last, after we haue vanquis-
 shed hym, we maye passe into eternal rest,

through the ayde and grace of our
 lord Iesus Chryste, to whom
 with the father and ho-
 ly goest be praise
 and gloze

without ende. Amen.

¶ F I N I S.

Gala. 6.



Londini in officina Thomæ Berthe, regis
impressoris typis impress.
Cum priuilegio ad imprimen-
dum solum

ANNO. M. D. XLIII.